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The Methodist Woman

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THE METHODIST WOMAN

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Who's Who

OUR COVER PAGE

Julia Wilder and Mary Darden, seniors at Vashti School, Thomasville, Georgia, help to put "Old Glory" to the breeze at the Flag Pole Memorial to Miss Daisy Ritter.

• Mrs. Grace Marie Prince, chairman of Spiritual Life Committee, South Central Jurisdiction.

• Miss Margaret L. Stewart, member of the faculty, Vashti School, Thomasville, Georgia.

• Misses Elizabeth Meredith Lee, Sallie Lou MacKinnon, Mrs. Otis Moore, Executive Secretaries of the Foreign Department of the Woman's Division of Christian Service.

• Miss Thelma Stevens, Executive Secretary of the Department of Christian Social Relations and Local Church Activities.

• Miss Hannah Pennock Miller, trustee of the former Woman's Home Missionary Society.

• Christ and the Rural Billion. ***(We mailed letters some time ago to all of our workers in rural and small-town areas asking them to write of their work. The response to these has been overwhelming. All have a story to tell which we want to share with our readers. We are selecting for this issue as an introductory article to all of these stories "The Philosophy of Rural Work," and follow it with stories of work in rural centers among different groups—Mexican, Migrant, Mining Communities, and French Mission. Others will follow later. Editor.)***

• Sarah McCracken, deaconess, Scarritt Rural Training Project, Nashville, Tennessee. . . . Erlene Aylor, deaconess in Bluefield District, West Virginia. . . . Ella K. Hooper, deaconess - superintendent, MacDonell French Mission, School, Houma, Louisiana. . . . Miss Bertha May White, deaconess, Salt River Valley Area, Avondale, Arizona. . . . Amy E. Shipley, missionary, Beaumont, Texas.

IN MEMORIAM

Loving sympathy goes to Mrs. H. E. Woolever, of Candor, New York, member of the Woman's Division of Christian Service, in the death of her husband, Dr. Harry E. Woolever.

We have just learned of the death of Mrs. S. F. Johnson. She was living at 474 Douglas Street, Pasadena, California, where her husband still lives. Mrs. Johnson was corresponding secretary of the Pacific Branch of the Woman's twenty-five years.

The Methodist Woman

"After the Bomber Comes the Builder"

"AFTER the bomber comes the builder. But what kind of world will men build?"

To answer this question, posed by Bishop G. Bromley Oxnam in his keynote address, a four-day exploratory study conference has just been held in Chicago Temple under the sponsorship of the Methodist World Peace Commission. Men and women from varied walks of life came from twenty-two states eager to discover the principles essential to a just and enduring peace. They wanted not only to find them, but to begin the process of making them known and accepted so that there will be created a universal demand for their inclusion in the treaty on that glad day when the whistles blow and the bells ring out the new armistice.

The delegates listened to a succession of brilliant international students. They heard a statesman, an editor, a Chinese scholar, an international lawyer, the Japanese minister plenipotentiary, a labor leader, an agricultural expert, a political economist, a saintly Oriental Christian, and a world-known missionary. Secretary Charles F. Boss, of the Peace Commission, saw to it that no phase was omitted in the program plan.

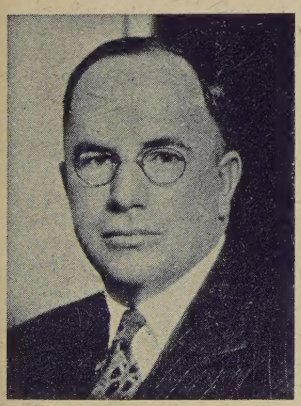
But the attendants did more than listen. Divided into seminars, they pooled the ideas expressed by the platform experts with the results of their own personal study and convictions. Then they compared these findings with resource material from other minds and groups which had been working on these problems, and on the last day of the Conference, offered the result of their group-thinking to a plenary session. With some contributions from the entire Conference these findings were approved and now become a part of the rapidly growing body of material that will help eventually to produce a true peace, not just a truce.

Here are some of the convictions expressed by the Conference:

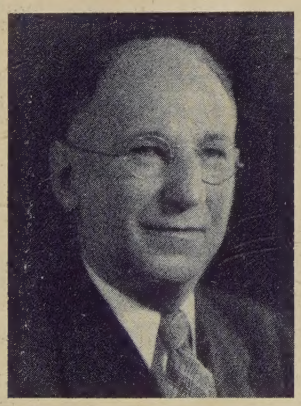
From the commission on "Economic Foundations of a Just and Enduring Peace," of which the Rev. S. Paul Schilling, D.D., Washington, D. C., was chairman, came the statement that "in venturing to recommend policies for the guidance of economic relations between and within nations, the church lays on itself the obligation of applying to itself the same critical scrutiny, and of attempting rigorously to realize within itself the principles it advances for society.

"We recommend strongly that the institutions of the Christian church maintain labor standards, in wages and hours, collective bargaining, and social security, at least on a level judged fair in the community in which each institution is located."

The report then went on to assert that not only



Bishop G. Bromley Oxnam



Rev. Charles F. Boss, Jr., D.D.

Dr. Georgia Harkness

Dr. Walter W. Van Kirk

Leaders at the Exploratory Peace Conference

must the political sovereignty of each nation be limited, but the economic sovereignty as well. This means "reducing as rapidly as possible the barriers to a free flow of goods between nations, equal access to necessary raw materials, free access to markets." Recommendations for co-ordination of the world monetary systems were made, for the re-examination of the status of colonial peoples, for the freedom of the seas for *all* nations and the internationalization of trade routes and strategic centers. As a practical step toward the formation of a World Economic Congress, the Conference favored the proposal of regional economic federations or customs unions to provide for essentially free trade between nations of each regional group until world free trade becomes possible.

The Rev. Ernest F. Tittle, D.D., Evanston, Illinois, was chairman of the commission on "Christian Faith." It declared that "men are able, with the help of God, to live on a basis of justice, fellowship, and co-operation, and not merely on a basis of individual and national self-interest. . . . Today, as at all times, the church must be the church and not the instrument of secular authority." The report expressed gratitude for the growing unity of the church and rejoiced "that, however deep the cleavages that divide men, our fellowship in Christ need not be broken."

GOD, LEAD OUR COUNTRY!

By Justa Lee Allen

God, lead our country.
Help her to pray on bended knee,
(And let that prayer begin with me),
Thy grace imploring
To purge the world of selfish greed:
The sire of war; destruction's seed.

God, lead our country,
That paths of peace may go before
America, forevermore! Amen.

Creative experiments in Christian living for individuals and groups, establishment of local church committees on world peace and the expression of Christianity as the "way of life" were recommended by the commission studying "The Program of the Church," under the leadership of the Rev. Harold C. Case, D.D., of Scranton, Pennsylvania. As "emergency measures" this commission approved the meeting of the religious needs of both men in military service and conscientious objectors, the adherence of members to the church's pronouncements on the "moral demands of God in a world of war," and "sacrificial participation in works of mercy and relief."

In defining what churches can do in the agricultural field to establish an enduring peace, the commission headed by the Rev. Earl P. Sawyer, of Lapeer, Michigan, recommended that the church "emphasize the farmers' stake in world peace; build upon the non-military character of rural people and encourage their participation in peace programs, group discussions, co-operatives, etc.; strengthen the rural ministry; stress the Christian responsibility for providing food, health, security, and shelter to all mankind, and support agricultural missions at home and abroad."

"There are no more influential agents of international understanding, good will, and co-operation than are to be found in the ranks of Christian missionaries," states the report prepared by the commission on "the Contribution of the Christian World Mission," of which the Rev. Wade C. Barclay, D.D., of New York, was chairman. "The visitation of national Christian leaders of other nations who are interested in the propagation of peace to our own country should be made increasingly possible."

Transitional steps into the post-Armistice world and suggestions for the emergent political structure were contemplated by a commission led by Professor Earl Cranston, of Redlands University, California. That unlimited national sovereignty as now practiced is outmoded was taken for granted. A world organization was foreseen as ultimately inevitable. The possibility was suggested of local federations, such as the United States of Europe, each exercising responsible authority over regional matters, but nevertheless subject to the all-inclusive world body.

Perhaps the points of most immediate practical importance were these: the continued discussion of peace aims; provision for the passage of a reasonable amount of time after the war for passions to subside and better judgment to prevail before final terms are drawn; the use of this period by men of good will to reconcile conflicting forces, to begin a work of creative reconstruction, and to prepare the way for an ideal world order by guaranteeing, if possible, that even the vanquished shall not be humiliated and embittered.

I PLEDGE allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation indivisible, with liberty and justice for all.

The Value of Silence

By Grace Marie Prince

IN THAT very familiar Forty-sixth Psalm we read that "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Be still, and know that I am God."

Have you ever thought, my friend,
As daily you toil and plod
In the noisy paths of man,
How still are the ways of God?

Never has the world so needed quiet and peace in every phase of its life as it does today. There is a quiet voice trying to make itself heard above all the noise and confusion. Never has our loved Methodist church so needed to realize the power in that Quiet Voice.

We are all aware that we are still in the period of adjustment and change. We are creating. May we not become so engrossed in the wheels of the machinery of our great new church that we forget to put "the spirit within the wheels." The wheels, while so necessary, can sometimes grind so loudly that they shut out the voice of God, and the noise, unless it harmonizes perfectly, as a great orchestra, will soon destroy the spirit of the organization.

Meditation and silence is like the sleeping seas. It gathers to itself strength and beauty. It is the whisper of endless time; the purifier of men's souls; the mighty force that bears the human soul to the realms of greatness. Not only should we enter into silence. The silence should enter into us.

If we listen, numerous voices call to us from out the Scriptures with age-old, tried-and-true experiences concerning the reward for silence. Elijah wanted to see the glory of God, but he did not find him in the earthquake, wind, or fire, but after the fire in a still, small voice. Christ spent forty days in the wilderness in solitude. Frequently during his earthly ministry he went apart from the multitudes to be alone with the Father. Before sending his disciples out on that final great commission, he commanded them to tarry awhile in Jerusalem. Paul went off into Arabia to think things through before he began his ministry. Moses led the Israelites out of Egypt to the Red Sea. When the Egyptians had overtaken them, and they were walled in on every side, Moses stood forth and said, "Stand still, and see the glory of the Lord." Stand still! Out of the quietness the answer came. The sea was divided and they crossed over on dry land. It is in silence that one discovers God and the answer to life's problems.

When you come to that Red Sea place in your life,
If you wait on the Lord with a trust serene,
Till the night of your fear is gone.
He will send the wind, and heap the flood,
And say to your soul, Go On!

One day when particularly rushed and disturbed, I had to go apart to be alone and quiet awhile. Space would not permit to tell of the marvelous manifestations of God's love that has come from "Listening In." I only know that

Out of the stillness of an hour,
When I sit with myself alone,
In the quiet of a deep, sweet peace
To so many yet unknown,

I hear a voice, so small and still,
Yet very like a song,
That comes to give my heart new faith,
For which I've waited long.

The world is weary and sick today. And there is only one solution to all its ills. Are we too busy to take time for meditation and silence, to find God's way for our world? He only waits for a world that will work with him, and longs to point us to that more excellent way. May we tarry until we know him as Father, and every man as Brother.

On all my busy, care-filled days,
Let me be ever conscious of Thy power,
Despite a doubting world's troubled ways,
Help me each day to pause, and keep
The Quiet Hour.
Those moments sweet, behind the closed door, there
Where thy strong, pierced hand will reach for mine;
How could my own poor, weak faith ever go on
Unless each day it be increased by Thine?
There, within the Inner Temple of my soul,
Let me keep watch, and wait, and pray to Thee,
The only power in earth or heaven that ever can
A care-filled, burdened, sin-cursed earth set free.
Poor, weary world—full of great-minded men,
Who each new day go tirelessly in search of power
To solve the problems of a human race
That could they only know, is found alone within
The Quiet Hour.

Vashti School

By Margaret L. Stewart

A Class in Industrial Arts at Vashti School

DOWN in South Georgia, near Thomasville, where the roses bloom the major portion of the year, may be found Vashti School. It is situated on a large campus which is very beautiful. This is true particularly in the springtime when the azaleas, wisteria, spirea, and dogwood are in full bloom, and the roses and annuals add their bit of color and loveliness. In this school is emphasized a fivefold life—namely, spiritual, intellectual, industrial, healthful, and social-recreational.

The religious training is both formal and informal. The early-morning devotions give tone to the day. Bible is a regular part of the curriculum, and Vashti strives to help the students apply Christ's principles to their daily living.

Twice a year there is a special series of services held on the campus: at Eastertime, beginning on Good Friday and closing late Sunday afternoon; and in the fall Religious Emphasis Week is observed.

Church school is held on the campus, but the whole school attends the local church services in town. All Vashti girls, of their own volition, contribute to the support of the church. Participation in the League services held at the school gives the girls excellent training in Christian leadership.

The academic work begins with the fourth grade and continues through senior high school. Both the elementary and high-school departments are fully accredited by the Georgia State Department of Education. Vashti's library contains approximately three thousand volumes.

Since the majority of the girls ultimately become homemakers, great stress is placed on such home economics courses as personal hygiene, first aid, home nursing, child care, home and community relationships, budgeting, and, of course, formal instruction is given in cooking and sewing. The older girls help make their own clothes as well as those of the younger children, and each senior is required to make her graduation dress.

Closely connected with the homemaking courses are the work assignments, from which no girl is excused. These duties include all types of work one would find necessary in one's home. Each girl also does her own washing and ironing.

For almost thirty years Vashti has maintained a strong industrial-arts department, and in its display room there are rag rugs, hooked rugs, stools, benches, magazine stands, fire screens, book ends, beaded belts, pictures, and pine-needle baskets—all made by the students. Likewise the members of these classes are taught to put new bottoms in chairs and to make some other repairs to furniture.

Vashti has an all-inclusive health program. The full-time nurse is also a dietitian and plans balanced meals which are a great asset toward keeping a healthy body. The well-equipped clinic is open twice daily to minister to the needs of the students. The six-bed infirmary is called "The Health Center" because Vashti specializes in *keeping* girls well.

One school period each day is set aside for physical education at which time the girls are directed in exercises, folk games, tennis, volleyball, basketball, baseball and swimming, when the weather permits. The physical-education teacher also directs the free-time campus activities after school each afternoon.

The social life is in no wise neglected. Each class has a monthly party, and Halloween, New Year's Eve, and Valentine's Day furnish occasions for all-school parties for which the girls are most ingenious in devising costumes. Frequent hikes and picnics afford pleasant outings; and, through the courtesy of the management of the local theater the girls are given passes to the show.

During July there is a special treat in the form of a camp program which is planned for pleasure

as well as profit. As little time as possible is devoted to duty work during this period in order that much time may be given to activities such as swimming, woodcraft, soap carving, nature study, puppets, folk games, parlor games, sewing, first aid, industrial arts, dramatics, and archery. Many have their first swimming lessons at this time, but a number win their junior life-saving and a few their senior life-saving badges. Swimming in Vashti's own pool is the major sport of this season.

October 19, Vashti's birthday, is one of the most outstanding days at the school. On this day, in 1903, Vashti was dedicated for the purpose of making available to ambitious and dependent girls of good character, ages ten to eighteen, the advantages of an elementary and high-school education in a Christian institutional home. Mr. Walter P. Blasingame gave the first property for the school, and it was well named in honor of his mother, Mrs. Vashti Blasingame. The school was conceived in the minds of a group of Thomasville women and for a number of years it was wholly a local project. In time, however, the growth of the institution required more than local support and it became a project of the women of the former Methodist Episcopal Church, South. It is now under the auspices of the Woman's Division of Christian Service of The Methodist Church. Its physical plant has changed considerably: then there was one thirteen-room house and four acres of land, whereas now there are eight buildings on the campus, including a laundry, three dwellings on the farm, a dairy and barn, and ninety-five acres of land. The number of students has grown from 1 to 125, but the purpose remains the same. Since the date Vashti opened, thousands of girls have gone out through its doors to take their places as good citizens. It is, therefore, very fitting that on October 19, each year, the student body should come together not only to celebrate their beloved school's birthday but also to listen to its praises sung by former students through the medium of letters and telegrams, as well as gifts.

In November, several underprivileged families of the local community are "adopted" by Vashti students. This is handled through the classes; sometimes two groups combine for this project, while others work as individual classes. "Adoption" here simply means that the girls act as helpers to Santa Claus. They sew diligently, both making new garments and remodeling used ones for their family. They often make toys for the children of their families, and one year a group made a beautiful baby bed out of an old barrel.

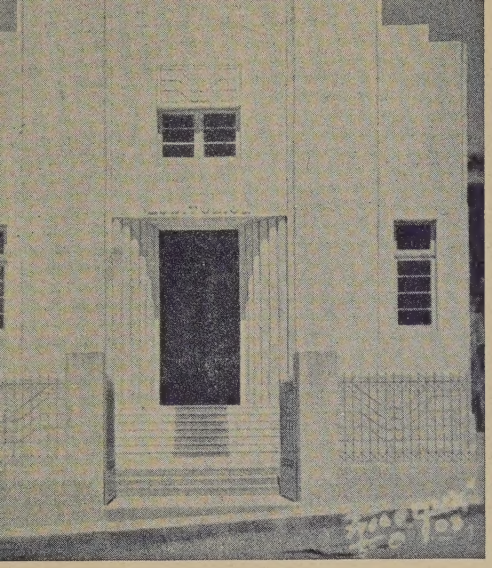
Christmas at Vashti School is one of the richest experiences one could have! First comes the preparation for and the presentation of the pageant at the local church, a service the girls enjoy rendering the community.

For several weeks before Christmas, girls' packages are withheld, and, when the holidays begin, the library becomes a Santa Claus shop. How the curiosity of the students is whetted at the sight of the darkened windows! Christmas comes at last, and, as the early-morning carols float up to each dormitory, there is a mad scramble into clothes and a scurrying to the Christmas tree! And each matron's heart overflows with joy as she gives out the packages and hears the exclamations of delight. Both staff and students are particularly conscious and grateful at this time for the work of the Woman's Societies of Christian Service which makes possible so much joy and happiness at Vashti on Christmas morning.

It would be impossible to evaluate the work of this institution without hearing the voice of its students. In response to the question, "What has Vashti done for you?" several girls, picked at random, gave the following replies:

Vashti has taught me how to work with people. . . . It has helped me to build a strong physical body. . . . It has taught me to appreciate the beauty around me. . . . Vashti has given me an appreciation of good music and good art. . . . It has given me the courage to face daily problems. . . . It has taught me to believe in wholesome fun and good sportsmanship. . . . Vashti has given me high standards of living and high ideals. . . . Vashti has given me a greater determination to make something of myself.

It Is Great Fun to Go Pecan Nut Gathering, Say These Girls from Vashti School



Cuban Harvest

By Elizabeth Meredith Lee

The Auditorium of Irene Toland School, Matanzas, Cuba

Señora Graziella Leza de Prieto

IT IS not of sugar that I would write, nor of tobacco or mangoes, pineapples or bananas, although these are the Cuban harvests about which the world knows most. The harvest I discovered on my first visit as a secretary of the Woman's Division of Christian Service was the fruit of Methodism that has ripened through many years of loving co-operation with this island neighbor. It required a sixteen-hundred-mile trip on trains and buses, in autos that spin along the highway, and those strange little "gas cars" that travel on rails in order to visit the five stations of the Woman's Division and to fellowship in their homes with the eighteen missionaries who are bringing the Living Christ to Cuba.

Methodist women have planted good seed in three outstanding schools at Havana, Matanzas, and Cienfuegos, and in the Social Center at Matanzas. In the last few years they have begun to plow new soil in the rural districts of Oriente Province, the heart of the sugar country. Our "girls'" schools enroll, according to Cuban custom in co-education, both boys and girls, so that they are helping to create a well-balanced Christian community.

One evening in Matanzas, when the new moon was rising over the beautiful bay, hundreds of people came toiling up the long hill, scattered now and then by the screeching horn and the glaring headlights of an official car which bumped its way along the steep, rocky street toward the Irene Toland School. Crowds pushing at the gates and standing in vestibule and patio made entry difficult. The occasion was the dedication of the new auditorium given to this school by the sacrificial offerings of Methodist women in the South. Every seat was filled in this spacious, modern hall which will serve as a chapel for the students and as a much-needed community center for this Athens of Cuba. Next day the press claimed the building as "given to the city of Matanzas," which only shows the large place the school holds in the life of Cuba's second metropolis. It proves as well that there is little opposition to Protestantism here.

That evening I met one of the finest fruits of this same school. Señora Graziella Leza de Prieto, a graduate of some twenty years ago, had the day before become distinguished as the first Cuban woman to receive a license as a local preacher. "All that I am I owe to the influence of Irene Toland School," she said, as she told humbly of her life as a teacher in the Normal School in Havana, after she became a widow, of her long struggle in night school to secure a degree from the University of Havana (which she will achieve in 1942), of her devotion to the Methodist Church and her work as church-school teacher, leader in the local Woman's Society of Christian Service, lecturer on sex hygiene before mothers' clubs and schools, of her aspirations for her son, likewise a graduate of Irene Toland and now a university student.

In Eliza Bowman School, in Cienfuegos, sparkling city on the southern coast of Cuba, facing the Caribbean, a high spot was the evening spent with the men and women teachers, most of whom are members of our church and the fruits of this or other Protestant schools. At the chapel service one of the speakers was the Rev. Jose Sanchez. As a boy he learned to know Christ in this school. Later he graduated from the university and prepared for the ministry in the Baptist Theological Seminary. Today he is shepherding a newly organized parish in a country district. The Rev. Angel Fuster and his charming wife, who now preside over the church and manse in Matanzas, are loyal alumni of Eliza Bowman School.

Out along the Central Highway, six hundred miles east of Havana, we came to the little town of Buenaventura, where the recently built Vliet

Memorial Church stood white and shining in the warm sunshine, waiting to be dedicated that day as the house of God for the people of that village. This church owes its beginning to two of our young women missionaries who a few years ago began to travel on horseback from Omaja to hold services here. Their influence was so great that a Catholic man offered to give land for a church, saying: "We need a church in this town and the Catholics haven't done anything. If the Protestants will build one, I'll do all I can to help them." At the dedication service fourteen boys and girls received baptism, having been faithful in church school and church attendance since the little congregation was organized. Several of the adults present were preparing for church membership.

"The rural areas are swamped with an open-mindedness we have never seen before," affirmed a missionary well acquainted with these sections of Cuba. Our church in Omaja, solitary little town on the main line between Havana and Santiago de Cuba, had been abandoned for several years but it has now been revived by the presence of our two workers in that station. Going out over the muddy roads on the only transportation they have —horseback—they and the Gospel Team of young people visit in homes and hold services in the outlying villages where the story of Jesus is not known. Vacation Bible schools attract the younger children. "Omaja is a better, cleaner town since the missionaries came," say the people.

Baguanos, where our work is only six months old, is what is called in Cuba a Sugar Centrál, meaning a big sugar factory surrounded by homes for the workers. It lies like an oasis, in the midst of thousands of acres of sugar fields. The American manager of the factory has given our missionary a temporary home in one of the pleasant company houses until she can build a social-evangelistic center. A room in the village schoolhouse is her "church," the only house of God in that community. Here the young people flock and listen eagerly to the Gospel stories, singing lustily our Christian hymns. Baguanos and Omaja are successful starting points for the extended rural work waiting to be developed all over the Island.

Back in Havana, in the beautiful suburb of Mariañao overlooking the sea, over five hundred boys and girls study in Colegio Buenavista and Candler College. Fruits abound from the rich seed sown here. The student church is vigorous and has the largest evening congregation in Havana.

At Central Methodist Church, in Havana, on a Sunday morning, the Cuban women in Señora Leza's church-school class, together with many members of the local Woman's Society of Christian Service, listened eagerly to the story of world-wide missions and realized themselves as a unit in the universal Christian Church. Here were many fruits of missionary work, women who had caught the vision of Christ in Protestant church or school and were eager to make him known to others.

Although the harvest has been plenteous in this fair island, there is still much to be reaped. Twenty thousand people living around the famed University of Havana would respond gladly to the minister of an institutional church. The Christian life would be attractive to the eager students if they could live in an evangelistic hostel. Statistics show that the population of Cuba is only five per cent Protestant yet it is claimed that the people are more Protestant than Catholic at heart. Sometime ago the Catholics, asserting that the majority should rule, tried to amend the constitution so that the leading religion of the Roman Church would be obligatory in every school in the land. Telegrams of protest kept this bill from becoming a law.

In no other Latin American country I have visited have I seen fewer outward signs of the traditional church or felt a greater responsiveness to Protestantism. With only a few seeds planted the harvest has sprung up quickly. Cubans claim the United States as good neighbor and friend. That friendship can be more deeply undergirded by sending more missionaries and more money, by sharing our unflinching faith that God can use us, clasping hands with our Island friends across the narrow waters, to make this Western Hemisphere a better world.

Girls from Colegio Buenavista on a Picnic

Moon Fairy

As Told by a Missionary

UMBRELLA raised against the blazing February sun, a girl moves toward the house she now called her home. She entered the great gate cut into the thick wall and putting down her umbrella stood gratefully in the cool shade of the low roof. Then she moved around the courtyard, up the stairs, and across a balcony to the two rooms in the north corner of the building that she called her "apartment." Inside her living room, except for the rough mud walls, the tiny slits of windows, and the exposed ceiling beams, one would not know Evelyn Stuart was living in a Chinese house. The tables, chairs, rugs, screen, organ, pictures, and other knickknacks, while often Chinese in design, were thoroughly Western in their arrangement.

The screams of a child rose from below. Several students leaned over the balcony. Evelyn stood in the middle of the floor with clenched hands. Would the torture never stop? There was no question in Evelyn's mind as to why the landlady whipped her adopted daughter. That was evident to the dullest student. But how to do something about conditions that would put a stop to the necessity for beating her would tax the brains of a psychiatrist plus those of a determined social reformer. For Duai So, big-sister-in-law, the landlady, was as much the victim of a social system as poor little six-year-old Moon Fairy was the victim, in turn, of her cruelty.

In this enormous fortress of a house, set in the midst of fruitful rice fields, there was no sign of economic stress. Even Moon Fairy, ill-used as she was, had very nearly enough to eat. Oh, no, the marks of evil and unhappiness left on the nature of Duai So were due to causes deeper than that. Some years before, her husband, being wealthy and tiring of her, had taken a pretty little second wife, and by her had a girl-child. Driven back on herself in the despair of the abandoned, Duai So, never speaking to her husband again, lavished all her love on her only child, a daughter. For her she planned and worked. For her she wove with loving hands the coarse web of grass linen that was to be her daughter's wedding gift. She sent the child to school, through the four grades the town could offer, then to the county seat to finish primary school, and finally to junior high at the mission. At sixteen, one summer before her graduation, Ai Hua, a promising girl, gradually sickened and died. Duai So's grief was so terrible that her kind-hearted parents-in-law sought to alleviate it by adopting, for thirty-six dollars, a child of four, to take the place of the lost girl.

Duai So, looking on the child as the symbol of all her misfortunes, hated her. In the course of usual custom and Chinese life, Duai So and her husband, having no boys of their own, some years before had adopted a boy of whom she was very fond. Then they also took a girl-wife for the boy, several years older than he, who was useful as a servant around the house. She liked this girl, too. Only Moon Fairy, unfortunate child of adoption, she could not bear. Grown sharp-voiced with sorrow and bitterness, Duai So took out all her unhappiness on Moon Fairy. The child lived under constant fear of the whiplash. Too lightly clothed in winter, forced to sleep on the cold, hard, mud floor instead of the big comfortable bed, not kept clean enough, eaten up with scabies, at times beaten so hard she could scarcely walk, Moon Fairy nevertheless accepted her lot philosophically enough. Evelyn was often astonished to see her playing about, singing her tuneless little songs all to herself. At her mother's bidding she swept, washed dishes, took care of the second daughter-in-law's children, worked outside in the hen yard or garden. But sometimes she could not even look at an "outside" person without experiencing the blow of the whip Duai So always kept handy. There would be days when Duai So was in so ugly a mood that Moon Fairy could do nothing right. She would be shut up in a dark room and not allowed to move.

EVELYN asked her Chinese friends, "Doesn't anyone concerned care enough to do something for the child?" "No," she was told. "Her parents-in-law made a gift of her to Duai So and cannot take her back. Her husband isn't in the least concerned, although he is at the bottom of the whole mess. No one else has any power over her. Duai So herself says she would be better tempered if she didn't have the child around, but, being avaricious, she will not let her go for less than fifty dollars, as she has already fed her for two years."

It did no good to remonstrate with Duai So. Evelyn herself, the teachers, the tearful students, the mother-in-law, even some of the relatives and neighbors had all tried that. Duai So somberly insisted that the child was bad and needed whip-

ping. Finally, one morning when Duai So had come upstairs for her usual Bible reading, Evelyn suggested, "Duai So, tomorrow whenever you feel like whipping Moon Fairy whip me instead, will you? I'd gladly take it for her." Duai So laughed until she was nearly ill with the idea of herself whipping a missionary. But she saw Evelyn was serious and things were better for a day or two. It could not last. "We just have not reached the fundamental issues," sighed Evelyn.

ONE Sunday, when it was raining, the pastor knew he would have no village congregation, so he came down to hold services in the school chapel. Moon Fairy was standing near as the students filed into the place. "Won't you come to church, too?" invited Evelyn. Moon Fairy shook her head. But one of the servants led her in, lifted her to the bench beside Evelyn, where she sat with lowered head throughout the service. Occasionally she would steal a sidelong glance at Evelyn, always to find a bright, loving smile directed at her.

Some days later when Evelyn stopped to prune the few flowers the school possessed, Moon Fairy walked toward her, stopped at a little distance, and murmured, "Teacher-aunt." Evelyn smiled at her and answered, "Yes?" But the child said nothing more. After that, in as many surreptitious ways as possible, not to make Duai So hate the child the more for someone else's loving her, Evelyn made gradual advances toward Moon Fairy. The little girl did not run away, but would not talk to her. Evelyn's servant, Nguk Ing, pitied the child and often tried to induce her to go up to the apartment during her few play hours. But she would never do so.

Finally, near the end of the term, Evelyn had a birthday. The teachers put on a delicious Chinese spread and made merry in the apartment living room. During the meal, Moon Fairy, while the whole school held its breath watching her, of her own accord crept softly up the stairs and sidled into the living room. Welcoming her joyously, Evelyn seated her in the big chair. Someone offered her some honey dates, which she sat munching. Evelyn took down pictures of her nieces and nephew to show her. She gave her a Christmas card of the Christ Child with two woolly lambs. Gravely Moon Fairy accepted these attentions, but did not talk. Presently Duai So came in, made a few polite remarks, and told the child to follow her downstairs. Shrinkingly, Moon Fairy, tightly clutching the precious card her mother had consented to let her keep, slunk after her.

Then one day the mother-in-law decided to do something for Moon Fairy. Somehow she persuaded Duai So to let her take the child down to her shop for a day. What a gala occasion! Washed, dressed in her best, hair neatly cut and combed, Moon Fairy spent long, happy hours exploring the outside world. Evelyn and the teachers met her coming home in the evening. She was a changed child. She raced up and down the road, jumping from stone to stone in the gay abandon of one who has not been whipped for a whole day! Every motion showed a youngster free of fear. But she went back to the same old regime and was not again allowed a holiday.

"I can't adopt her myself," thought Evelyn. "It just isn't fair to a child to be brought up by a foreigner when she should be wholly Chinese. Anyhow, if I should do so, what about all the other mistreated children in China? I couldn't possibly adopt them all." Then she reminded herself that they weren't all brought under her especial attention like this one. She felt it was up to her to do something, however. She thought and thought. Her woman, Nguk Ing, had so little money and so few rice fields that her own child had to depend on an uncle for his food. She herself was dependent on what she earned working for Evelyn. She loved Moon Fairy and had made several efforts to get the neighbors to adopt her in order to be better treated. "But if she weren't," mourned Nguk Ing, "all my work would have gone for nothing." However, none of them were willing to pay the fifty dollars. The teachers insisted, "Duai So wouldn't let her go for fifty dollars. No one having taken a child would sell her again for fear of losing face. It would look like she couldn't afford to keep her."

"That isn't true," Nguk Ing contradicted when she heard it. "When people don't like children they often let them go."

After much prayer and thought a plan unfolded itself in Evelyn's mind. "Nguk Ing," she said one day. "Could you and your son work fields if you had them?"

"Yes," replied Nguk Ing. "But we haven't any."

"Well, suppose I buy fields for you and your boy and Moon Fairy to have rice enough the year round, could you manage the rest for yourself?"

"Oh, yes," Nguk Ing's eyes shone. "But I haven't the fifty dollars to buy Moon Fairy."

"I'll give you that, too," said Evelyn, "and then you can have her for a daughter to love."

It was so arranged. Any time, now, if you should go to a certain village in the interior of that lovely province of China, you will see Moon Fairy, free of her former environment, studying in the school (she has proved to be a bright little girl), helping contentedly around the house, playing with her friends, leading a normal life in a real Christian home, saved to be brought up for Christ.

Christian Social Relations and Local Church Activities

What Some Societies Are Doing

By Thelma Stevens

WHEN this issue of THE METHODIST WOMAN reaches you your second quarter's report will be due. Local secretaries of Christian Social Relations and Local Church Activities will use the report blanks in the corresponding secretary's book, making the reports in triplicate where there are District secretaries of this line work. One report will be channeled to your District secretary of Christian Social Relations and Local Church Activities and one to your Conference secretary of Christian Social Relations and Local Church Activities.

A check on the first quarter's reports shows only 40 per cent of the Conference secretaries reporting, and an average of only 45 per cent of the local societies reporting in those Conferences. Let us work to raise this percentage to 100 per cent for Conference secretaries and at least 75 per cent for local secretaries for the second quarter.

The following items have been gleaned from the reports of the first quarter. They will give some indication of the extent of the work of Christian Social Relations and Local Church Activities in local societies:

From the Dakota Conference:

"Societies wrote Congressmen concerning pending bills; urged use of Peace Prayer Card; cooperated in community welfare work; paid $8,148 on local church activities; sponsored family nights, banquets, receptions; had group meetings in every district, urging use of materials for all departments."

From Central Kansas:

"Out of 380 societies we have 125 with committees on Christian Social Relations and Local Church Activities, and our Conference committee has eight members. Services reported included friendly calls on shut-ins, assisting pastor in fellowship projects for local church; 75 per cent did Red Cross work; 90 per cent co-operated in World Day of Prayer program; several Wichita churches are doing outstanding work in meeting spiritual, social, and recreational needs of defense workers. One church has a service club in which mothers come and bring their pre-school-age children. The mothers are taught homemaking and sewing and given their noonday lunch; 90 per cent of groups reported use of February program on Minority Groups. Others promoted studies on Christian Family and Citizenship, peace plays, etc. A number of women attended the Kansas Institute on International Relations in June. Many societies reported support of the Sheppard Bill. Others have written protesting discrimination against the Negro in defense program."

From the Louisville Conference:

"There are three Church Women's Federations within the Conference. One recently presented the new Tuberculosis County Hospital with a pneumothorax machine. A Negro homemakers' club was organized and is still led by a Methodist farm woman. Sunshine bags are provided for a city hospital; community center was established in a mining area; attempt is being made to move dump from Negro area; care of parsonages and church buildings in some places; District institutes on Christian Social Relations and Local Church Activities were held in each District in February with one hundred societies represented; 190 *Handbooks* were sold; the morning was used for study of the *Handbook* and the afternoon for discussion of society projects. The Conference is co-operating in sponsoring the Leadership School for Negro Women at Lincoln Ridge."

From the Mississippi Conference:

Extracts from a letter written by the Conference secretary of Christian Social Relations and Local Church Activities:

"Our report at the annual meeting came just before lunch. The Conference Committee on Christian Social Relations and Local Church Activities helped me make the report. Our theme was built around 'The Seven Doors,' or the seven years of work classed as Christian Social Relations and Local Church Activities. We passed no resolutions, but made our recommendations practical and emphatic. We think our exhibits were unusual, showing how much free material, or very inexpensive material, we have available if we look for it.

"For *Local Church and Community Co-operation* we arranged several pamphlets recommended in the *Handbook* on a large sheet of cardboard for display.

"Our *International Relations and World Peace*

exhibit was loaned to us by the Carnegie Endowment for International Peace, and they had sent stacks of free leaflets. We also had free material from our own World Peace Commission (740 Rush Street, Chicago, Illinois).

"For *Economic Relations* we used leaflets from the State Welfare Department such as aid for dependent children, old-age pension, social security, employment, etc. We also used pictures of children who follow the crops.

"There was a lot of free material on *Minority Groups and Interracial Co-operation.* I used some pictures which showed what the Negro is doing for himself in Mississippi. Many persons asked where I got them. You see, I have a habit of 'picking up things' and hoarding them! They ooze out of all my closets and drawers, and when I need something I have it. Of course we had material from the Interracial Commission, 710 Standard Building, Atlanta, Georgia; the Association of Southern Women for the Prevention of Lynching, 710 Standard Building, Atlanta, Georgia; The National Conference of Christians and Jews, 300 Fourth Avenue, New York, N. Y.; the Department of Interior on Indians, Washington, D. C.

"The National Probation Association, 1790 Broadway, New York, N. Y., loaned me a wonderful exhibit and sent stacks of splendid free material. You see, our Juvenile Court is new and we need to do a lot of work in that field of *Christian Citizenship.* A county health center contributed hundreds of beautiful health leaflets which went like hotcakes."

"The Woman's Christian Temperance Union, Evanston, Illinois, and the State Department of Mississippi furnished an outstanding exhibit (with free material) on *Alcohol and Other Narcotics.* We also had material from the Methodist Board of Temperance, 100 Maryland Avenue, Washington, D. C.

"From the Federal Council of Churches, 297 Fourth Avenue, New York, N. Y., came our *Christian Family* material—such attractive material! It was all taken and requests came for more. The women were thrilled over the free material which they had to take home from the Conference. One woman said, 'If I get any more free material I can't get my suitcase in the car!'

"We had our committee recommendations mimeographed and each person in the Conference received a copy. I am thrilled over my Conference committee. How I wish I could give each one of them five dollars for postage, but I have only sixty dollars for all purposes for the year. We have twenty-seven zones, and in our Conference we will have Zone Institutes."

From Tennessee:

"Societies, almost as a unit, wrote letters to three large milk concerns asking for two deliveries on Saturday in order that the employees could go to church services on Sunday. This was a co-operative project and got results. One society held a Christian Social Relations and Local Church Activities forum at the Wednesday night prayer service. They had a panel discussion on the responsibility of the church to the community. This same society has a 'social-action' committee functioning in the church as an outgrowth of such efforts. One society furnishes a loan chest to a welfare center. This chest is filled with linens, blankets, towels, gowns, etc., and a complete layette for a new baby. As the articles wear out the society replaces them."

From the Northwest Iowa Conference:

"Some wrote the State Department of Public Welfare for free material; societies reported work with the Red Cross, welfare community work, fellowship dinners, bazaars, luncheons, visits to hospitals and shut-ins, father-son banquets, reception for pastor, and miscellaneous items."

From the North-East Ohio Conference:

"The Conference committee recommended service and study in the area of World Peace, Christian Citizenship, Alcohol and Other Narcotics, and the Christian Family; societies co-operated with Westside Community House; equipped a modern kitchen at Berea Children's Home; sewed for hospital and worked for British Relief; contributed money to Elyria Home for the Aged; worked with Red Cross, Woman's Christian Temperance Union, Goodwill Industries, and Salvation Army; met parsonage and church needs. One study program was based on 'How America Lives,' an economic relations project based on articles appearing in the *Ladies Home Journal.*

From the California Conference:

"Approximately 50 per cent of the societies reported. Their activities included the following: Co-operation with the Red Cross, Woman's Christian Temperance Union, British War Relief, Army and Navy, County Methodist Guild; sewing school, lunches for needy children, dinners, food sales, silver teas, pastors' receptions, parsonage renovating, mother's club; petitions for closing liquor establishments; worked for county hospitalization; study and aid of migrants; forums of alcohol; forums and sermons on war and peace, and the Jews and Christians; coaching conferences were led by district secretaries of Christian Social Relations and Local Church Activities."

The Lost Vowel

By Hannah Pennock Miller

WHEN the Methodist Episcopal Church changed its name to "The Methodist Church" it dropped the vowel "a." We say—"What's in a name?" Of course there are vowels and consonants—but we very well know that is not the answer. There is more to a name than that. But just to set us thinking let us notice the vowels in "The Methodist Church," and then recall in our former name we had all five. When we dropped Episcopal we lost our "a." The only way now to add that vowel to our new name is for us as individuals to realize as never before the significance of being *a* member of The Methodist Church. That will make our eight million mean something. See how important each one of us now becomes—to supply this lost vowel to our great new church. To *be* the vowel we lost in unification is thrilling. I'd like to compare vowels for the minute to vitamins—which have become so important and necessary to life these days.

We can't live without vitamin "a." "Its lack is now definitely known to cause eye disturbance, skin irritation, renders the individuals more likely to become infected by various ailments, and retards or interferes with the natural growth of children."

Neither can we live without all the things vowel "a" stands for—ambition, ability, activity, and so forth.

We are very conscious though that "a" begins some very undesirable words and we are very glad to drop them from our vocabulary. First and foremost comes *afraid.* A lot of Methodists from the very beginning of unification have been scared —afraid that it wouldn't work. Some of the women have been *afraid* missions would suffer by the federation of the three great organizations doing women's work. Some former Ladies' Aid women were *afraid* the local church would suffer by the change in policy, and so forth. Some treasurers have been afraid that finances would suffer and so on *ad infinitum.* To fear, to be *afraid,* we know, is one of the most harmful feelings any individual could harbor. The Bible is full of "Fear Nots" and we have learned as Christian men and women that perfect love casts out fear, and to put an end to fear is an essential requirement for normal Christian growth. So when The Methodist Church drops the "a" that means afraid we have done a good thing, and may we never want to reclaim the lost vowel "a" when it makes us *afraid.*

"A" also begins "*apostate,*" a faith forsaker. To lose that "A" would be wonderful if it would mean bringing back into the church all that have forsaken the faith. But the way to lose our fears and gain our faith and become an active useful member of the new Methodist is to use that lost vowel "a" and *adjust* our lives, our minds, our programs. That's how we as individuals can add vitamin "a" to our Methodist Church.

Adjustment has meant to hundreds upon hundreds of us adapting or adopting the new program of our great new Church, following the new discipline without useless argument and harmful animosity, and a going on together to perfection.

As vowels are necessary to our spoken and written language, so also are the things they stand for necessary to the life of our Methodist Church. We are responsible for putting back this lost vowel into our new church by becoming—*a* Methodist church member. So let us now look at all five vowels and see what they should really mean to us. We can glibly say a, e, i, o, u, and definitely see how useful they are in *speaking* and *writing* about The Methodist Church—but how can we become the best-vowel Methodists, for we are reminded that they can stand for entirely opposite things. Like the old colored woman who said she always marked her pies so she'd know them, and then when someone watched her mark them all the same—she said, "Sure I marks them all T.M. "T.M."—'Tis Mince, "T.M."—'Taint Mince. And so we are *a e i o u* Methodists and Christians.

***A** e i o u*—Methodists—*afraid* of the future, afraid of change, afraid of budgets, afraid of studying to show ourselves approved unto God, or we are going forward with the new church—perfectly adjusting ourselves to the new setup and doing all in our power to help our local church to get adjusted and adopt, or adapt, all programs, plans, and policies put out by the new Methodist Church.

By this time all the women in former women's organizations have become charter members of either their conference or local church, and every Methodist church has fallen in line and has done something about—"There *shall* be a Woman's Society of Christian Service in every Methodist church." But if not, why not, and the answer is found in the next vowel—"E"—*excuses.* Every

woman and every church who has not lined up with the new setup has an excuse ready for not doing so. So did the early church have excuses—so we should not be surprised that the 1941 churches and individuals offer excuses. "I've married a wife"—"I bought oxen"—"I bought a piece of ground." Just as legitimate and foolish today are the excuses for not joining or organizing the Woman's Society of Christian Service, or attending church, or teaching in the church school, or subscribing to *The Christian Advocate* or THE METHODIST WOMAN. But we're glad to note that among the eight million Methodist members—we have "E"—Methodists—*enthusiastic* members. As Emerson said, "Nothing ever was done or will be done without *enthusiasm*," and when we realize that enthusiastic Methodists from the beginning of our church life are those who have had the experience of the warm heart, we like to think of enthusiasm as the fire of the Holy Spirit that kindles and stirs up the spirit within.

The women's work in our new church began with a spiritual retreat—when Christ's Holy Spirit supplied the enthusiasm necessary and needed for such an undertaking. Enthusiasm does away with excuses, and a Methodist filled with Christ's spirit will be enthusiastic about this new day and way.

Just the opposite of enthusiasm is Indifference and Ignorance, and we regret there are "I" Methodists with these two bad "I's"—ailments that can only be cured by intelligence and interest. When a Methodist is indifferent to world service, Methodist Million Movement Woman's Division of Christian Service, we know it is because of *ignorance* of what that service is all about. To know is to love—to love is to serve—and knowledge changes rapidly bad "I's" (ignorance and indifference) to intelligence and interest when given a chance. THE METHODIST WOMAN, WORLD OUTLOOK, *The Christian Advocate*, and all other publications of the new Methodist Church are doing everything to dispel ignorance and awaken interest, and give us perfect vision so we can "look up and behold the white fields." Never have the fields been whiter—never has the need for missionary service been greater than the year of our Lord, 1941.

The young people have a clever word they use when they don't wish to bother or worry about something—"skip it"—they say. Well, for years we've all been doing that, only we don't say it, we do it. We leave out—skip—omit anything we are opposed to or don't care to bother about. How many vital reports and statistics and budgets and appropriations, and so forth, are short and shy and unfinished because someone *omitted* or skipped his or hers. Just to *omit* what the new Methodist Church has asked us to do will be enough to weaken the whole setup. On the other hand, if there are enough "O" Christians, Methodists of another type, they can bring it to fruition. The Bible says, "To *obey* is better than sacrifice," so let us all try it and be obedient Methodists. An advertisement in a trolley car recently attracted my attention, "To stay alive, obey the signals." Well, the red light has said "*Stop*"—Ladies' Aid, W.H.M.S., W.F.M.S., and other things the former Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church had been carrying on successfully for years. But the green light said "Go" to the Woman's Society of Christian Service, to the new *Christian Advocate*, the new Discipline, and to stay alive—we have to obey signals and carry on as we have been asked to do.

If we *adjust*, become *enthusiastic* and *interested* and *intelligent* and *obey* God first and The Methodist Church next, we'll become *useful* members of our great new Methodist Church. And who doesn't want to be used! "Use me, O God in thy great harvest fields," we pray with the poet, and realize that to be used is one of the sure proofs of being a co-laborer with Christ.

Anything we don't use becomes *useless*, that is just the natural result of inertia. No matter how good anything is, if not used it becomes useless. When I was in Kentucky some years ago I first tasted spiced tea. I was so pleased with it I asked for a recipe. I carried that recipe around in my handbag, then it landed in my desk drawer and for five years it was useless. Then one day I took it out, my own church made it and served it, and ever since it has been *used*. What was that recipe? Just words, consonants, and vowels, but when these vowels and consonants were changed into "*Tea*" they tickled the palate and satisfied the taste of all partakers.

Will you take the vowels out of The Methodist Church, will you make them alive in your life, church, community, and the world? Will you supply the lost vowel and become an active Methodist church member? On which side are you?

A METHODIST CHURCH MEMBER

Afraid	Adjusted
Excusing oneself	Enthusiastic
Ignorant, Indifferent	Interested and Intelligent
Omitting instructions, programs, gifts, etc.	Obedient
Useless	Useful

Christ and the Rural Billion

The Philosophy of Rural Work

By Sarah McCracken

INTEREST in rural reconstruction and the betterment of rural life is felt all over the world today. Agricultural missions and the work of the rural church are becoming an essential part of the world Christian movement. The time has come when Christian individuals and groups engaged in rural work must have a firm, underlying philosophy of Christian Rural Service, and a sure understanding of and faith in their own cause, if the church is to make any distinctive contribution to the remaking of rural life in the twentieth century. A philosophy of Christian Rural Work is now needed. Let us suggest some guiding principles which we believe must be vital elements of this philosophy.

1. Rural Work, under the auspices of the church, in any Conference in any land, should be done by all church agencies. Women should not do it apart from men. There should be whole-hearted co-operation in the promotion of the rural-work program. We should manifest a distinctive spirit of a fellowship and a unique power because of our common religious faith and purpose.

2. We should build up the church as a means and a working unit. The church is the permanent expression of Christian fellowship and provides an essential agency for community rebuilding. The rural church must interpret to the people and help make real to them the spiritual meanings and values in rural life, must lead to the practice of the presence of God in rural living.

3. Rural Work includes not only building up the program within the rural church itself, but it includes vitally in relating that church to the community. The government and social agencies are promoting large-scale programs for community betterment. The fact that the problems of agriculture, the home, the school, health, recreation, character-building, and other basic affairs of rural community life are today being made the special concern of secular organizations is no argument why each and every one of these interests is not the basic concern of the rural church. Indeed, it cannot be otherwise. All the agencies working within a given natural rural community should plan together for the community's well-being and co-ordinate their efforts. This co-operating community organization is frequently referred to today as a "clinic." The religious leader has to participate in these clinics along with the sociologist, economist, educationalist, agronomist, public-health doctor and nurse, government agents, etc., and make his distinctive contribution. Undoubtedly this "clinical approach" to the rural community has come to stay, and it will be the community, through its clinic, that diagnoses and evaluates the church today. We should do all in our power to develop a sense of community responsibility.

4. We should not attempt rural programs in any community without Community Councils. Rural Work will be superficial unless the community has a chance to express itself and plan and participate in the program. Such processes are democratic and slow but lead to stable foundations.

5. We must learn to take the message of Christ in terms of everyday living right to the people in their homes. Christian rural workers should continually go among the people and not wait for them to come to the workers and their institutions. Christian work in a rural community must be deeply rooted in its homes.

6. The rural church can never be developed as it should be by professional leadership alone. It is impossible to maintain in the country enough university- and seminary-trained men and women to reach all the communities and to carry on the continuous and manifold church and life program that should be in operation. The professionally trained leader may become the leader and guide of a fine group of lay workers carrying on an inspiring program over a considerable area, a position that may well appeal to the ablest men and women and make rural work a challenging calling. Leadership is perhaps the one thing that the rural church needs most. It should embark on a program that will develop lay leaders. In looking for potential leaders the ranks of youth in the community must be searched. How the spirit of youth fits the demands of noble service in the rural church and community! Youth want to do something that will utilize their highest and best powers. May the church enlist youth!

7. We should attempt a limited program of high quality. Our work should be intensive rather than extensive, so that it will serve as a demonstration. What we do should be done intelligently, effectively, and co-operatively.

Work in West Virginia Coal Fields

By Erlene Aylor

IT HAS been a perfect spring in the mountains of West Virginia. The hills have been nearly covered with dogwood, redbud, and a large variety of wild flowers. This has afforded many opportunities for hikes, picnics, weiner roasts, and nature study which make up a large part of the recreational program of the young people.

One of the main features of the year's work in the coal fields is the vacation church schools. These are held throughout the District. Many times children become interested in the Sunday sessions of the church school through the vacation schools. This applies largely to the children of foreign parents. Schools have been held also for the colored children, and they present some very interesting experiences.

Leaving the Community House at Hemphill after Church-school Services

Other activities engaged in by the deaconesses are, teaching church-school and mission-study classes, directing Girl Scouts, 4-H Clubs, young people's choir, serving as counselor for young people, pianist, and recreational leader of various groups. As a large part of the population is of the migratory nature, and many of them foreigners, much time is given to home visitation. There the worker proves herself a friend and is able to share in the problems and joys of the family. Also there is co-operation with the Parent-Teacher Association, Salvation Army, Red Cross, and many other county agencies.

The local coal companies usually appreciate the work that is done in their communities and cooperate well with the workers. For instance, at Hemphill the coal company provides, free of rent, a three-story building which is used as a community house. This serves as the only church in the community for the white people and has an apartment for the two deaconesses who work there. Water, coal, and electricity are given also by the company.

The coal fields present three problems which probably are not characteristic of other places, and seemingly have no solution. They are: a shifting population, irregular work, and the black dirt that appears everywhere, even visible in the air. Only a strike can cause the water to be clear in the creeks, therefore, we prefer them black.

MacDonell French Mission School

By Ella K. Hooper

HOUMA, just sixty miles from New Orleans, the largest city of the South, is the center of the largest and best-organized unit of Rural Work in the homeland. Here is situated the MacDonell French Mission School with its correlated Wesley House and Rural Work; the three, together with the activities of the local churches, forming a strong attack upon the needs of a people in that vast section known as the "French Field of Louisiana." Yes, the people we serve are predominantly French with language, religion, and customs, much as they were when brought from the old country centuries ago.

Narena Easterling, an author of note, and a frequent visitor to MacDonell School, writes: "I am sure that no mission school in the United States is as interestingly situated. To the north and west lies the famous old Sugar Bowl of Louisiana, thousands of level acres of sugar-cane land, dominated here and there by palatial homes, where, especially under the old regime, the planters lived like barons on their vast estates, working them not only with Negro labor but with white as well. The white tenants, French almost without exception, form a class that more nearly resembles the European peasant than is to be found elsewhere in America.

From such varied backgrounds as these the MacDonell School gleans its pupils: here a boy from the plantation—a bright youngster with definite proclivities for mischief; there a group from the truck farms; again some children from an isolated chenier or island; and an occasional child from the swamp marshes far below the road-end. These children, both boys and girls, totaling more than a

hundred each year, assemble on the beautiful campus of MacDonell School to begin a new life, to learn the English language which as native-born Americans should be their birthright; to learn much more than is written in books, though books are important, too. They learn for the first time the great hymns of the church, the Bible stories, how not to fear the loup-garou of the forest, nor the leutins that haunt old sugar mills; how to dignify work; how to plan for life—in short, how to build Christian character, with strong minds, strong bodies, and a will to serve.

A close contact is kept with the homes and communities from which these children come. Frequent visits back and forth, community activities participated in by MacDonell pupils under the guidance of their teachers, sharing in the work of the rural churches and home interests, all help to keep the boy or girl in school at one with his home, lifting the levels of living all along the line.

Of the rural work Mrs. Easterling writes: "I wish I had space to tell of the rural work scattered over a radius of some fifty miles. I have made many a delightful trip in the Mission Ford to these various communities, where, miles from such modern necessities as railroads, telephones, garages, Cajun women gather to worship and to learn—some barefooted, almost all dressed in much-washed cotton dresses, but with a dignity, a sweet gentleness, an eagerness to learn that many women of more favored environments would do well to emulate."

Gladys Roubion from Grand Island

The poverty of these bayou folk is not the distressing type found in cities. Their wants are few, native resources abundant, and all might be well were it not for the dark, turgid superstitions that haunt their lives and the utter helplessness in times of trouble. Does the baby fall ill, it is probably a gris-gris. Does he die without the care of a doctor? "It is the Lord's will. What can we do?" Even in more-enlightened homes, from which the fear of gris-gris has long been banished, there is needless suffering and death without medical care. "No money to pay the doctor." "No way to get to Houma," the nearest point to medical aid. One can thus see the multitudinous and varied calls that converge on this Mission School and its workers.

But the joys of the work far overbalance the cumbering cares. The greatest joy is that of seeing the improvement in individual children.

"If We Could Just Get Off Relief"

By Bertha May White

"IF WE could just get off relief," is the heartfelt remark I heard the other day up at the Government Camp. This is not just one person's earnest desire, but is the echo of the real feelings of many of the people among whom I work. These migrant people, these "Okies" and "Arkies," as they have so often been contemptuously called, are in a real sense new pioneers of a new era. For the most part, they come from sturdy pioneer folk who years ago pulled up stakes and followed the golden thread of opportunity into the unclaimed lands of the West. And now their sons and daughters need an opportunity to put down roots and become sturdy citizens of a new order.

The necessity of living a hand-to-mouth existence has had its deadening effect upon the spirits and ambitions of many of these people, as has the government's policy of direct relief. Yet scattered among those who have lost hope along with ambition and self-respect, there are those who longingly look for the time, and work toward the time, when they can once again settle down and "make a go of it" for themselves. As a result of this hope that never dies, there are places now in our community dotted with little two-room frame houses that are becoming homes to a pioneer people.

While there are a few who have "the-world-owes-me-a-living" attitude on life, and expect because they are down and out that the rest of us should give them everything they need, I find the majority willing and eager to pay for what they get.

The Primary Rythm Band, Vacation Bible School at Avondale, Arizona

I have just been helping in a vacation Bible school some fifteen miles from here in a little tent church in the cotton fields. The preacher announced, without consulting me, that on Friday all who could should bring a love gift to help with my car expenses. The next day a little sandy-haired, freckle-faced boy came up and handed me a quarter, saying that because he could not get there on Friday, he was giving me his offering then. I protested at the size of the offering, whereupon he said: "Oh, but you must take it! I worked all afternoon yesterday to earn this so I could help buy your gasoline." I took it and was happy over the sense of stewardship of this lad.

The needs of my migrant friends from a material standpoint are great, but from a spiritual standpoint they are even greater. I find most of them professing Christians, but woefully few are possessing Christians. So many left God "back home"! So with our ministry to the material needs visible to the eye, we minister also to the broken spirits and imprisoned souls, remembering always that as we visit the sick and soul-imprisoned, and give clothing and food to the needy, we do it unto Him who came that all might have life and have it abundantly.

Mexican Work

By Amy E. Shipley

THE Beaumont District Mexican Work was born in the mind of a young minister after a trip to Mexico and making friends with several Mexican people in the old country. He came home and presented his idea for work among the Mexican people in the Sabine area before a group of missionary-minded women. They in turn made a survey and an appeal to what was then the Woman's Missionary Council. In the fall of 1938, a worker was sent to the Sabine area for work with the Mexican people.

At the outset a District board was organized to direct and co-operate with the work. We traveled many miles over the East Texas plains to discover the Spanish-speaking people, and to discover their needs. We found these Latin American neighbors, living in the many mill towns, a few scattered about other villages, but the greatest groups in our three cities, Beaumont, Orange, and Port Arthur. We visited and worked with the small groups for awhile, but now center our activities in the three cities.

We have been fortunate enough to have a church organized in Port Arthur for a number of years.

Members of the Mexican Church at Port Arthur, Texas

We have a Spanish-speaking congregation under the direction of a Mexican pastor. We have the regular services of a Methodist church. We have a Woman's Society of Christian Service, an active youth division, a Boy Scout troop, and a Little Homemakers' Club. Just recently we secured an educational building, which is a large hall. We use it for the young people on Sundays and for leisure-time groups during the week. We have been having play-night for all of the youth of the community for a short time, and already we are gaining friends for our church. Many interesting things are centered around our church, but we have found a church-centered social program the most valuable.

A group of our youth from the Port Arthur church go with the pastor and worker each Sunday afternoon to Orange to help in a newly organized church school. The two towns are some fifteen miles apart and the entire afternoon is used in this service. We meet in a small home if the weather prohibits us from meeting outside.

In Beaumont we have the greatest opportunity for work as well as the largest group of Mexican people. We have made much progress, although the way seems difficult at times. We have a community center which is a co-operative program between the city and the church. We serve many of our Mexican friends with a wholesome meeting place during their leisure time. As one of our girls said, "You surely can tell the difference in the Mexican people since you have had the center." When asked, "How?" she replied, "The big boys do not hang around the pool halls on Jefferson Alley any more, and the little boys do not try to steal from the stores, for they are at the Mexican Center."

Each day brings forth something new and different. Sometimes the worker feels as though she would be called to the army, for she has helped fill out so many blanks for young men required to register for defense training. Other times she feels more like a nurse, a scrubwoman, or a counselor. It all adds up to being a friend to someone who needs a friend as he finds himself in a country of strange customs and interesting people. Christ said, "Unto the least of these my brethren," and it is a joy and a privilege to minister in his name.

Exchange and Missions in China

By Sallie Lou MacKinnon

LETTERS arriving from China in the last few weeks have centered around three subjects: (1) The meeting in Shanghai of the First Central Conference of the Methodist Church in China; (2) the unprecedented opportunities for service which are so great that the missionaries and Chinese Christians are uplifted and at the same time almost overwhelmed; (3) the constantly rising cost of living and its consequent effect on mission work.

Many of the church papers are publishing reports of the Central Conference meeting. The triumphs of the gospel in China deserve more space than is available this month, so I shall merely share with you of the Woman's Division of Christian Service some excerpts regarding the increased cost of living.

"The cost of living is five times greater than normal, and still rising. The hospital is not heated even during this January weather. Cotton and guaze are too expensive, instead we use Chinese absorbent paper. Diesel oil is a substitute for various skin remedies. Bean oil replaces olive oil. Uncertainty is our lot these days. This seems to us the more reason for redoubling our efforts, and we intend to carry on. Surely the best way to change uncertainty into certainty is to carry on vigorously." (From the superintendent of a hospital in Wuhu.)

"In every one of our Conferences in China there have been abrupt and enormous increases in commodity prices. These range from ten to twenty times the prewar level. In other words, operating costs have increased 1,000 to 2,000 per cent, without any proportionate increase in income. Missionary dollars from America bring over five times as much Chinese money as they brought before the war. But this gain on exchange has been more than offset by the increase in operating costs. Indeed, in many places, the increase in costs is four times the increase in gain on exchange. When we bear in mind that in most of our annual conferences the prewar income was inadequate to meet our obligations we can understand that this new calamity is menacing beyond measure."

"With all the devoted and courageous increases in support of the church from within China, the China Church still is largely a missionary enterprise. . . .

"A Chinese Methodist layman has offered to finance for five years an office and personnel for raising a million Chinese dollars as endowment to supplement the salaries of Chinese pastors. While this is a significant, and hitherto unheard-of undertaking by the China Methodist Church it is still only a project under way and at most will solve but a fraction of the needs." (From the secretary of the Executive Board of the China Central Conference.)

These are only a few excerpts from the many letters which have come. Surely the Methodist Church in America will want to share as far as possible the financial problems of the missionaries and Chinese Christians as they face great opportunity and great need.

Is Your Special in China, Japan, or Korea?

By Mrs. Otis Moore

If you have been contributing to the support of a missionary in China, Japan, or Korea, and find that she has come to America, please be sure to continue your support. For:

1. She may be on regular or special furlough, in which case her salary goes right on.

2. She may be using her time in further preparation for service when she returns. Advanced study is expensive.

3. She may be assigned to a special type of temporary service in this country for which we would pay salary.

4. She may be transferred to another foreign-mission field and take her salary with her; or,

5. She may accept a salaried position. If so we do not pay her for the present, but we still need the money you have been giving. In some cases it can go toward the support of the work she has been doing and this will greatly encourage those who have been left to carry on without her. In some cases it can be used to prepare and send out a missionary to another field. In some cases it may be allocated to a special project that interests you. Address your inquiries to your Conference Secretary of Missionary Service. And keep the money coming!

The Unified Plan

For the Missionary Education of Youth

By Ruth Esther Wheaton

WE ARE in a new day. Yesterday, Methodist youth, boys and girls, received instruction and training in missionary education and giving through various channels, agencies, and organizations. Today, however, in a united Methodism unity and co-operation are the key words. To achieve this in youth work, the Interboard Committee on Missionary Education, acting on the authorization of General Conference, developed a unified plan for the missionary education of youth. All the interests involved shared in the development of the plan for the Interboard Committee is composed of representatives from the Board of Education and the Board of Missions and Church Extension, including, of course, the Woman's Division of Christian Service. The adopted plan integrated in the program of the Youth Division of the Local Church requires the fullest co-operation of the local Woman's Society of Christian Service, the church Board of Missions and Church Extension, and the church Board of Education.

The Youth Division

As background information, a few statements on the setup of the Youth Division in the local church are necessary for the sake of those who are not familiar with the youth program.

Departments: Within the Youth Division are three age groups, each supervised by an adult counselor: Intermediate (12-14); Senior (15-17); and Young People (19-23).

Commissions: The membership of each department is divided into four working groups known as commissions: (1) Commission on Worship and Evangelism; (2) Commission on World Friendship; (3) Commission on Community Service; (4) Commission on Recreation. (In the Intermediate Department, the term "committee" is used in place of "commission.") Each commission has a youth chairman, elected by the department, and an adult adviser.

Youth Council: Each age-group department has a council composed of the officers, commission chairmen, adult advisers of the commissions, and the adult counselor of the department. This is a program-determining group—that is, it plans the programs of the year, correlating the work of the four commissions so that full provision is made for each one to present its work before the entire department.

This council also determines the commission memberships. These memberships are neither fixed nor static. They are changed annually, or oftener if desired. Thus over a period of time every boy and girl in the department has the opportunity of serving on each commission. It is recommended that the council use a check list or some similar device in making up the membership rolls of the commissions so that everyone may have the chance to a first and second choice of commissions on which he or she would like to work.

The Commission on World Friendship

In this new plan of missionary education the young women's and girls' work of the Woman's Society of Christian Service and the missionary activities of the Sunday school, the Epworth League, and similar groups are unified in the Commission on World Friendship. It is expected that the girls who were members of the missionary societies in the former Methodist Episcopal and Methodist Protestant Churches will choose this Commission on World Friendship, if allowed to state any preference when the membership rolls are made, and by so doing will, in effect, merge their missionary society into the commission and thus make an easy transition from the old organization into the new plan.

Meetings: The commission meets at least once a month for business, the development of plans, missionary study, and programs. In addition to the monthly meeting of the commission as a whole, subgroups with special interests may meet.

Interest groups: Implicit in this unified plan is the preservation of contacts between the Woman's Society of Christian Service and the girls and young women of the church. This is important. For the sake of the future membership of the Woman's Society of Christian Service, the girls need to become acquainted with this organization and the projects which it supports. This can be done through an interest group open to all the girls of the department who want to study the work of the Woman's Division of Christian Service. Program materials for such groups are now being prepared.

The Joint Committee

The adult responsibility for the promotion of this plan resides in a joint committee formed by equal representation from the church Board of Education, the church Board of Missions and Church Extension, and the local Woman's Society of Christian Service. *The secretary of young women's and girls' work of the Woman's Society of Christian Service represents that group on this committee* which has three functions:

1. It appoints, after consultation with the youth council, the adult adviser for the Commission on World Friendship of each department.
2. It serves in an advisory capacity.
3. It channels information from the General Board of Education and the Board of Missions and Church Extension to the local group concerning missionary education and projects which have been jointly developed by these agencies.

The Methodist Youth Fund

A unified plan for missionary education calls for a unified plan for giving. This has been provided in the newly designated Methodist Youth Fund which combines the offering made to the World Comradeship Fund and the offerings made by the girls and young women to the Woman's Society of Christian Service. Again a preservation of contacts with a clear working relationship is noted in that the Methodist Youth Fund will be divided on a fifty-fifty basis between the Woman's Division of Christian Service and the World Comradeship Fund.

Details of the plan are outlined in the manual; *"World Friendship for Youth"* (20 cents); "A Unified Program for Missionary Education of Methodist Youth" (free leaflet); "Let's Lift the Load" (free leaflet on the Methodist Youth Fund). Order from the Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Vital Facts

Gleaned from the "Idea Referendum"

By Mrs. V. F. DeVinny, *Secretary of Organization and Promotion*

WITHIN the past three months Conference Executive Committees and Boards took the pulse of their work as they considered the four questions contained in the "Idea Referendum" sent from this office. The purpose of the referendum was not so much to secure information for us as to encourage the conference officers to check up and appraise the state of their organizational activities as they neared the halfway point of the year's work.

The answers to the first question, "What in the judgment of the Conference Executive Committee or Board has been the most outstanding achievement of the conference in organizational work since its charter meeting?" which were received in time to be printed in the April and May issues of THE METHODIST WOMAN will be found there. These replies are evidence of what has been accomplished in this rapidly growing new organization and reveal its vigor and development.

Now we print a digest of those replies to the second question, "What does the Executive Committee or Board consider the weakest phases in the organizational activities at the present time?" which pertain directly to the local societies, hoping that all local societies will check carefully to see if these weaknesses are theirs, and if so, to take steps to correct them.

1. "Too much stress on finances and not enough on spiritual work, study, fellowship, and promotion of evangelism."
2. "Unwillingness of leaders in groups to really study plans for the promotion of the work."
3. "Lack of knowledge among the local women of the settled plans of organization; getting the women of the former Ladies' Aid to become interested."
4. "With the broader program of local church and community activities there is danger of narrowing the vision and limiting the program on the part of the women to near-at-hand projects. The local work is being developed at the expense of the world-wide program."
5. "Failure to respond to communications, and lack of understanding as to what to do are what we consider the weakest phases at the present time."
6. "The weakest spot is in circles where, in many cases, the women have been interested and want to take part in circle activity and not the society, and it seems hard to get them to understand that under the new setup the circle is a part of the society."
7. "Delay in replying to requests is very prevalent from local officers on up."
8. "Poor response to THE METHODIST WOMAN."
9. "The weakest phase in organizational activities at the present time is membership."

It is vitally important to the stability and growth of the Woman's Society of Christian Service that each *local* society recognize its importance to the on-going of this great organization. Insofar as each unit strengthens its own work, it strengthens the whole organization.

Information About Study Courses

By Mrs. Helen B. Bourne, *Secretary of Missionary Education and Service*

AN EXTENSIVE list of current study books, reference materials, and general reading materials has been compiled. This list has been sent in quantities to every Conference Secretary of Missionary Education. Four of the major new courses recommended for 1941-1942 are:

Christians and World Order.
The Christian Family.
Our Times: What Has the Bible to Say?
Christianity and Democracy in America.

Some suggestions for the first two of these studies are herewith given, and others will follow later. It seems advisable for Woman's Societies of Christian Service to begin the studies in September or October with the theme, "Christians and World Order." Many summer schools are offering this course and some schools have included all of the above courses in their curricula so that leaders shall be prepared to conduct such classes with great enthusiasm and profit. The timeliness of these studies is unquestioned, and our periodicals will continue to carry suitable articles to be used in connection with such significant studies. Already leaders have been filing these to be used as supplementary materials. Because there is a wealth of available supplementary materials, it has been decided that no special pamphlets will be produced by our division for use with the current themes. The members in study groups will be richly rewarded by this early preparation for a worth-while study course early in the fall.

These classes may be conducted as regular classes. In connection with these classes, activities may be planned that meet the need of the local situation. It is our hope that all groups will look forward to three studies a year on such a level that they will be recognized on the Efficiency Aim. See also page 9 of the Handbook for Secretaries of Missionary Education and Service for further methods and plans for mission study.

Suggestions for Study of Theme, "Christians and World Order"

The study of this theme, "Christians and World Order," is based on the textbook, *The Christian Imperative*, by Roswell Barnes. (See page 32.) Some major aims of study are:

1. To bring the church membership to a genuine realization that the church faces a tremendous opportunity to serve this day and generation; to become the world's most potent force in bringing order out of international chaos.
2. To help the church to become a new interpreter of its belief in God as a universal Father, who has been creatively at work through the ages, who has a genuine concern for the welfare of all of his children, and who can and will work with us in bringing about a Christian world order.

3. To help the Christian church to discover new techniques and a new strategy in achieving the major Christian objectives, namely, a world-wide Christian society.

4. To help Christians to realize that they have an inescapable personal responsibility for contributing to the building of the kingdom of God, and to be willing to face the major problems, readjustments, and sacrifices necessary in the rebuilding of our world.

Content

In view of the fact that the text, *A Christian Imperative: Our Contribution to World Order,* by Roswell Barnes, is so well organized and logically arranged, it is suggested that the major topics of this course follow the topics of the book. It is expected, of course, that these major topics will be developed according to the outlook and experiences of the members of the class, and will be greatly enriched by the reading and experience of the class members and the leader.

Chapter IV can be greatly enriched through the use of examples of Methodist missionary activities around the world as illustrations of the way in which the Christian missionary enterprise is contributing to Christian world order, despite the present world chaos.

Similarly, Chapter VII may be enriched through illustrations of the work done by churches in local communities.

The topics paralleling this chapter may deal with practical ways in which Christians can change conditions in their communities. Some of the subtopics can be rather concrete in illustrations and implications—that is to say, discussions may be had on practical ways in which Christians may do something about unchristian conditions in their communities. These conditions may include injustice, inadequate housing conditions, unemployment, unfair wages, unwholesome recreation, the liquor problem, poverty, illness, and health conditions.

This course should give particular emphasis to the fact that the Christian message contains the basic teachings necessary for the rebuilding of the world, and the experiences of Christians lead us to the conviction that God can and does work through men. The course should especially help to bring about a very positive conviction upon the part of the class that individuals and the social order can be won to Christ.

Considerable attention needs to be given to "The Christian Way." This can logically follow the emphasis placed upon the unique opportunities of prayer which will be dealt with in the topic on "The World Problem in the Local Community." It may be desirable to transfer a consideration of the question of prayer to the topic on "The Christian Way." Whatever may be the case, the topic, "The Christian Way," should afford opportunity for practical discussions centering around a new type of Christian living. It may also afford opportunity for climaxing the course with effective worship.

Resource Materials

An excellent reading list is given on pages 182-186 of the text and on the list sent Conference Secretaries of Missionary Education, which includes *Discussion Suggestions,* by Corbett. In addition to these, helpful information may be found in the *First Annual Report,* Woman's Division of Christian Service of the Board of Missions and Church Extension, Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 25 cents, and the *Yearbook* of the Board of Missions and Church Extension, which may be obtained from the Joint Division of Education and Cultivation, 150 Fifth Avenue, New York, N. Y.

The following books, which may be ordered from your nearest Publishing House, will be especially helpful:

Mott, John R., *Methodists United for Action,* 25 cents.

Van Dusen, H. P., *Methodism's World Mission,* 25 cents.

Van Dusen, H. P., *For the Healing of the Nations,* 60 cents.

Bennett, John, *Christianity and Our World,* 50 cents.

Harkness, Georgia, *The Faith by Which the Church Lives,* $1.50.

Mathews, Basil, *Through Tragedy to Triumph,* 60 cents.

Paton, William, *World Community,* $1.50.

Shafer, L. H., *The Christian Alternative to World Chaos,* $2.00.

The World Mission of the Church, Madras Conference Report, 50 cents.

Baker, Richard T., *The Seed and the Soil,* 60 cents.

Suggestions for a Study Course on "The Christian Family"

Resource Materials

Suggested Text:

Wood, Leland Foster: *Growing Together in the Family,* 50 cents; or, Hayward & Hayward: *The Home and Christian Living,* 60 cents; Methodist Publishing House.*

Resource Material:

Hayward & Hayward: *Achieving a Christian Home Today,* 10 cents.*

Munro, H. C.: *Parents Are Teachers,* 15 cents; Methodist Publishing House.*

Educational Bulletin No. 423: *Home and Church Work Together,* 15 cents; International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill.

Schuette, W. E.: *God Save the Home,* 60 cents; Lutheran Book Concern, Columbus, Ohio.

Butterick, Geo. A.: *Religion and the Home,* 5 cents.*

Wood, Leland Foster: *Spiritual Values in Family Life,* 10 cents.*

A Selected Book List on Family Life: Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

Elliott, Grace Loucks: *The Home in Transition,* 10 cents; Council for Social Action, 289 Fourth Avenue, New York, N. Y.

Shellcross, Ruth: *Should Married Women Work?* 10 cents; Public Affairs Committee, 30 Rockefeller Plaza, New York, N. Y.

Goldstein, Sidney E.: *The Meaning of Marriage and the Foundation of the Family;* Bloch; 50 cents.*

Pamphlet: *Children in a Democracy,* 25 cents; Children's Bureau, Washington, D. C.

Some Major Aims for the Study

1. To find the basic characteristics of a Christian Family in Our Social Order.

2. To discover some stabilizing forces in family life today.

3. To recognize the importance of a normal intelligent parent-child relationship.

4. To seek resources and methods for improving the family pattern.

5. To determine some basic methods for making the economic resources of the family contribute to its happiness and stability.

6. To seek ways to deepen the spiritual resources of the family life and make the church meet family needs more adequately.

*Order from your nearest Publishing House.

Suggested Topics and Methods of Procedure

1. *Basic Characteristics of a Christian Family.*

At the very outset the leader should guide the group toward a recognition of certain characteristics of a Christian family. *Further assignments, class discussions, projects, and activities should provide practical ways of attaining these Christian ideals.* Certain general goals might be suggestive: (a) Seek to establish marriage on a sound social and spiritual basis; (b) Work for a stable family life that will safeguard the development of children; (c) Provide adequate educational facilities; (d) Establish a social order that makes for economic security; (e) Create Christian attitudes in the family and toward other groups, classes, or races of people.

2. *Some Stabilizing Forces in Family Life.*

Some practical class discussions on the stabilizing influences on the relationship between parents should be invaluable. *Growing Together in the Family,* Chapter 2, may be suggestive. Use other resource material listed above.

3. *Parent-Child Relationship.*

What should characterize a normal parent-child relationship? What relation does child delinquency have to parents? Survey types of recreational facilities in your community, and evaluate same in relation to family life. Suggest ways for strengthening family ties in the home through wise use of leisure time. See resource materials for suggestions and class assignments.

4. *Improving Family Patterns.*

Study the text by Wood, *Growing Together in the Family* (listed above under resource materials), Chapter V, on "Improving Family Patterns," as a basis for the discussion of the influences in the community that determine certain family patterns and their effect on domestic adjustment. In what ways are ideals of marriage higher or lower today than formerly. See Elliott, *Home in Transition* and other resource materials listed above.

5. *Economic Influences on Family Life.*

What effect has unemployment, bad housing, ill health, and poorly planned leisure time had on family life in your community? Should married women work? Is family budgeting important? Use text by Wood, Chapter 3, and Shellcross, *Should Married Women Work?* (listed above under resource materials).

6. *The Church and the Family.*

What are some contributions your church can make to family life? A church family survey might be suggestive. Questionnaires for same may be secured from the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York, N. Y. See also Wood, *Spiritual Values in Family Life* (listed above under resource materials), or study of resources for spiritual growth in the family. Check other resource materials for helps on teaching religion in the home and to discover ways for closer co-operation between the church and the family.

Co-operative Courses

Requests have come for the list of co-operative courses, mentioned on page 10 of the *Handbook for Secretaries of Missionary Education and Service* which the two boards have agreed upon and to which reference was made in the article, "Ways and Means," in the June issue of THE METHODIST WOMAN. Such courses have to be taught by an instructor who has been accredited by the Board of Education for the course being offered and for which that board gives an individual card of credit to an approved student

Study Courses in Which the Board of Missions and Board of Education Co-operate:

First Series Courses

At Work for a Christian World.
Christianity and Democracy in America.
Christians and World Order.
The Negro, Our Neighbor.
Africa, the Land of Promise.
India Today.
The Church in China Today.
Our Latin-American Neighbors.
The Church and Uprooted Americans.
Living as Christians With Other Races.

Second Series Courses

The Stewardship of Life.
Christianity and Economic Relations.
Christian Race Relations.
The Church and Alcohol Education.
Missionary Education in the Church.
A Background Course on a Home Missions Theme.
A Background Course on a World Missions Theme.
Toward a Christian World Community.
Conducting a Study Group in Missions and Christian Service.
The Missionary Work of The Methodist Church.
Special Courses in Missions.
All Bible Courses approved by the Board of Education.

Attention! All Secretaries of Christian Social Relations and Local Church Activities in Defense Areas:

The following material will be very helpful as you meet the needs of workers in defense industries, and of enlisted men from military encampments:

"A Community Recreation Program for Men in Uniform in Defense Times;" price, 25 cents; National Recreation Association, 315 Fourth Avenue, New York, N. Y.

"A Church Program for Defense Areas;" price, 5 cents; American Social Hygiene Association, 1790 Broadway, New York, N. Y.

"Health and Welfare Service in National Defense;" price, 5 cents; National Social Work Council, 1790 Broadway, New York, N. Y.

The Survey Midmonthly for April and May, 1941; price, 30 cents (each); Survey Associates, 112 East 19th Street, New York, N. Y.

Reprint from McCalls, "A Report on the State of Your Nation;" free; Council of Home Missions, 297 Fourth Avenue, New York, N. Y.

Ask Yourself

1. "When you come to that Red Sea place in your life" —finish.
2. Why is great stress placed on home-econmics courses?
3. How can our friendship with Cuba "be more deeply undergirded"?
4. "A loan chest to a welfare center."
5. What is the one thing that the rural church needs most?
6. So many left God "back home."
7. What is the Commission on World Friendship?
8. Four major study courses recommended for 1941-42.
9. "Programs for sixteen months, price $1.00."
10. What happens when we say, "I'm going to fold my arms and see how the thing goes"?

How One Conference Trains Its Leaders

POSSIBLY spring months are the busiest months for conference and district leaders of Woman's Societies of Christian Service throughout our Methodist constituency. Everywhere these leaders are planning novel, interesting programs which bring to their leadership inspiration and information. The New Jersey Conference Woman's Society of Christian Service has just completed a series of four district meetings under the splendid leadership of Mrs. A. C. Brady, president. She has been assisted by the members of the cabinet and district chairmen. The following general program was carried out in each of these meetings:

Theme—Luke 24. 32.

W—WORSHIP.
O—OUR LEADERS—Introduction of District Officers.
R—REACHING EVERY WOMAN—Promotion by Conference Corresponding Secretary.
K—KINDS OF WORK—Symposium.
E—EVERYBODY SHARING—Offering—Special Music.
R—ROAD AHEAD—Forward Plans—Presentations by Conference President, Vice-President, Treasurer, Secretary of Missionary Education, and Secretary Christian Social Relations and Local Church Activities.
S—SPECIAL HELP—Conferences led by above-named officers on specific phases of work.
Lunch.
T—TRUST GOD—Worship.
O—OUR URBAN WORK—Executive Secretary of Urban Work of Woman's Division of Christian Service.
G—GET KNOWLEDGE—Summer Schools.
E—EACH ONE GIVE—Offering and Special Music.
T—THRILLING TASKS—Editor of THE METHODIST WOMAN.
H—HONORS—Roll Call of Honor Societies.
E—EAGER TO PLEASE GOD—A Challenge by District Chairman.
R—*RESOLVE* to be a worker that need not be ashamed!

"Reaching Every Woman" was the theme of Mrs. Henry D. Ebner, Corresponding Secretary of the conference. It contains such valuable information that we asked for a copy of it that we might share it with other conferences.

REACHING EVERY WOMAN

A speaker, when addressing a group of small boys, asked them, "Now how many of you would like to become President of the United States?" Everyone raised his hand but Johnny. "Why, Johnny," asked the speaker, "don't you want to be the President of the United States?" "Naw," said Johnny, "I'm lookin' for a steady job."

Those of us who have become members of the Woman's Society of Christian Service have discovered that we have found "steady jobs." It is true that we cannot sit back, now that we have completed our organization, and started the program rolling, but that steadily we must carry on. Primarily we must remember to increase our membership. Of course, we are not interested just in the figures; not just in the fact that we can say, "Oh, we have sixty members in our Society." No! We are interested in figures that live, that tell a story of women that have been helped, of burdens that have been lifted.

Let me mention first of all the new woman in the community, or the woman who has never been vitally interested in the women's groups in the church. These are our first responsibility, perhaps, and certainly this group does furnish a fertile field for cultivation. Listen to what Mrs. "A" says: "I moved into this strange town and was very lonely, because I find it hard to make friends. But I was invited to join the Woman's Society of Christian Service, and found such a friendly, Christian atmosphere that my loneliness vanished, and I found a happiness that I thought was gone. I am so thankful for such an organization." Yes, figures on our lists that show lonely hearts made warm are the figures that interest us.

I would mention the "sorehearted." We have made the mistake of calling them "soreheads," but they are really sorehearted. And wherever there is heaviness of heart, or pain of any kind, we as Christian women must be ready to relieve that distress.

Have you heard a woman say, "Now, I am just going to fold my arms and see how the thing goes"? What do I do when I fold my arms? I make myself helpless, almost like a cripple. You see, I am embracing myself—a very bad thing for a Christian to do. I would find it very hard in this condition to lift a cup of cold water to someone athirst. It would be impossible to lend a helping hand to the migrant, or the share cropper who might cross my path. It would be very difficult to even hold a study book telling me about China, for I do not have good use of my hands. In fact, there is not room in my arms for they are full of myself! If I should try to kneel to pray, in this condition, I would likely lose my balance. Besides, I could not ask the Lord to give my hands something to do, or to fill my unwilling arms. Let us unfold these arms, and hold them high, so that they may be given opportunities to help in Christian service.

The other day, while doing a little cleaning, I turned on the radio, and to my ears there came the voice of a man telling me what to do when I went fishing. I was not interested in going fishing, so I went back to the radio to turn to another station. Before doing so I heard the voice say, "It is so important to use the right bait when one goes fishing." As I stopped to think about that, I heard this very significant statement, "The important thing about fishing is what it does to the fisherman." I think it makes no difference whether we are fishing for fish or fishing for women—the bait must be correct! And think of what the fishing does to the fisherman! Listen to what Mrs. "B" says: "I had always felt that I should have family prayers at home, but somehow I never had the courage to start. At one of the meetings of the Woman's Society, I heard some fine comments concerning the family altar that gave me great inspiration, and I went home determined to start the very next morning. I cannot tell you what a blessing has come into our home because of this. It has been a wonder-working power."

How would you feel if you had received such a letter? You would cherish it as a precious treasure; you would have a feeling indescribable, a joy unspeakable. Yes, I think of what it does to the fisherman!

Little Mary had been evacuated from London, along with many other children. She found herself in a strange home with a strange mother. The very hardest time came when she knelt to say her prayers at night. Her own mother had always helped her, but this strange mother did not seem to know how to help little girls to pray. Very bravely she started, and was able to get through "Now I lay me." At that point her mother always helped her start the "God blesses," but the strange mother offered no help. So Mary

said, "God bless Mother and Daddy and keep them from the terrible bombs," and she waited then, for it was hard to go on. Desperately she continued, "And please, God, take very good care of yourself, for if anything happens to you we're sunk."

Women of the Woman's Society of Christian Service, in our enthusiasm for this new work, in our zeal to make our programs attractive, let us be careful to let nothing happen to our relationship with God. Remember that Christ must be at the center of all of our planning, for if he is off-center our purpose is defeated!

SYMPOSIUM

The Corresponding Secretary led the symposium in each of four districts and called on four representatives of different types of societies to speak: the rural or small church, the city church, suburban church, and the church following the circle plan. Here are some things they said:

The Rural or Small Church.—"We used to be only a Ladies' Aid Society, but now in the new Woman's Society of Christian Service we have broadened our program. We have worked for our local church, made new gowns for the choir. We have also been sewing for the Red Cross. We have been studying *Dangerous Opportunity* and have added to our budget the support of a Methodist girl in Foochow, China."

Another small church with sixty members reported that they had been stressing mission study. "In connection with the migrant study we had movies and plays on migrants. In connection with the China study, we are having a Chinese festival. Needless to say, all of our church members are invited to these affairs. We have divided our membership into three circles."

Another Society reported that "we had only a Ladies' Aid Society formerly in our church. However, when the General Conference voted a new plan there was no other thought than that we should follow the new plan. Our women came in wholeheartedly. We had twenty-two charter members and have added fifteen new women. One way we secured these new women was for each of the members to become responsible for one particular woman in the church that had not joined the new Society. We have found that the new plan works far better than the old one. We have been benefited financially. We had a leadership training class of ten members; fifteen attended our first mission study class. We have sent boxes to some of our mission projects. If we were to sum up in one sentence these benefits our Society would say, 'It has unified our women.'"

The City Church.—"We had sixty-four charter members and have added ten since the charter meeting. We have had charge of three evening church services. We have provided New Testaments for boys going to defense camps. We are raising our budget through free-will offerings. The Co-operation of the whole group is the making of our Society."

"We have monthly meetings and use the devotional and program booklet, *Investing Our Heritage,* for the monthly meetings. We are using *Methodism's World Mission,* by Van Dusen, in the prayer meeting. We raise our budget by pledges."

"We have an all-day meeting each month since our members live long distances from the church. We open with a prayer service followed by business session in the morning. Have a box fellowship luncheon at noon. In the afternoon we have our devotional and program hour. We use *Investing Our Heritage,* although we do not always follow the method of presentation suggested in it. Prior to our charter meeting, we had the three women's organizations in our local church. The chief advantage of the new plan is in the unity it brings to the total program."

The Suburban Church.—"We had fifty-seven members enrolled in our charter meeting. We now have seventy-seven members. When we add new members we use an enrollment ritual based on the charter ritual program and new members sign their names to our enrollment book. Our program is based on *Investing Our Heritage.* For the medical topic we called in four nurses representing various phases of medical service. We have free-will offerings rather than dues and find it very successful. We are contacting many more women than in our former organization."

"We have stressed our mission study texts. In connection with the study on China we had a Chinese tea. We are going to study soon *Jesus and Social Redemption.* We are working happily together and are delighted that we are reaching more women, more homes are touched, and the financial responsibility is spread over a larger group."

"We have monthly meetings and we use the program, *Investing Our Heritage.* We are divided into circles and the two mission texts have been studied in the circles."

"We are experimenting in our Society. We have changed the time and method of meeting and are striving to find the most satisfactory plan. In the morning session we have a brief devotional service and our business meeting. After a box luncheon we have a longer period of devotion and our program. Our study groups are held at another time. Two of our meetings will be held at night. We have a business and professional group which meets at night. Others that cannot meet during the day also come to this group. In connection with our home study, we had a migrant supper. We are having a rainbow supper in April. We feel that the new program has brought our women closer together. Seven hundred dollars on our $1,100 budget has been pledged. Our giving has become a spiritual exercise and has been completely lifted from something which we are assessed to something to which we give because of our interest in the program."

Church With Circles.—"We have four circles of twenty members each and each circle has a name and definite things to do. We are using the study books. We are finding this plan very successful."

"We have ten circles in our Society, with a membership of about three hundred. We are finding that the circle plan has three definite results: (1) Makes for greater sociability. Our women have opportunity to know more women; (2) the circle plan is best basis for mission study, and (3) the financial plan is easier. All the circles meet on the same day in the homes of the members. Our numbers have grown and we find a greater interest in the new plan."

Bettie S. Brittingham, *Editor.*

Stewardship Plays

Hands That Give, by Marion Wefer. Price, 10 cents. Order from Presbyterian Book Store, 156 Fifth Avenue, New York, New York.

Wider Than the Heart, by McAfee. Price, 10 cents. Order from Dr. Harry S. Myers, Hillsdale College, Hillsdale, Michigan.

Robbers? Oh, No! by Thayer. Price, 10 cents. Order from the Board of Administration, United Presbyterian Church, 706 Publication Building, Pittsburgh, Pennsylvania.

Imperatives for Student Secretaries

By Lenore E. Porter

Students in Defense Areas

THE war system has brought a new class of "students" into existence, and now, as Christian women we are called upon to shoulder our responsibility to *students in training camps and defense industries.* Every church is feeling the problems of these young people, uprooted from their schools and their homes, from their churches, and from all that makes for security and meaning in their lives. What can we do to help them find the social and spiritual values in this thing which is happening to them? Here are some definite steps to be taken:

1. Make an immediate census of your boys in camps and your girls in defense industries. The method is this: Provide yourself with white cards, 3x5 inches. Allow *one location* to a card, adding the names of all the boys in that one camp. Enclose the cards in an envelope and mail them, as follows:

(a) All cards for camps or any other defense center in your conference to your Conference Secretary of Student Work.

(b) All other cards to Mrs. Lenore E. Porter, Secretary of Student Work, 150 Fifth Avenue, New York, N. Y.

(c) Send in new cards as new recruits go to camp. Here is a sample card:

Name and Address of Camp or Defense Industry	
Names of boys or girls	Home church activities

Name and address of person reporting.....

..... Date .....

Office ..... Church .....

"These cards will be sorted and sent directly to Conference Student Work Secretaries nearest the camps. That means, of course, a whole new, tremendously important job for those secretaries near camp locations.

"2. *Important.* Let every Student Work Secretary in churches near defense centers *immediately* confer with the pastor, the Christian Social Relations Committee of your Woman's Society of Christian Service, and any other committees in the church or community working on this problem to help set up a program for the boys or girls at your own door.

"3. Let every local Secretary of Student Work in a church not near a defense center keep in touch with students away from home along the same lines as suggested on pages 4, 5 of the Student Work leaflet, 'Duties and Plans.' Anything that we can do to help these young people think of the church as a source of security and strength in their lonely, tempted, puzzled times, is a real work for the Kingdom.

"4. Let everyone read: Articles coming out constantly in our church press, helping us to understand the conditions in which these young people live and work, and their social, moral, and religious problems; *The Christian Advocate,* series of four articles by Clarence W. Hall, in the February 20 to March 13 issues; THE METHODIST WOMAN for May, 'The Soldier and the Local Church,' by the Rev. J. L. Sailor; WORLD OUTLOOK for March, 'Following Our Sons to the Training Camps,' and the picture section; and, finally, *Motive,* all issues, but especially the 'Dialogue in Letters' in the May number, to help us appreciate the struggle going on in the hearts of these young men.

"5. In the meantime, *Presidents* of the Woman's Society of Christian Service, please be sure that you have a woman Secretary of Student Work to assign to this very urgent task."

The above are excerpts from a conference letter from Mrs. Edmund D. Soper, Rock River Conference Secretary of Student Work, in response to suggestions sent out from the Division Office on "The Obligation of the Student Secretary to the Students in National Defense Services." Let every one of you use the above as your guide.

Caution: As we are hearing of the "many things" to do for the students in the camps, let everyone keep in mind the *first task* of the Student Secretary is to be the steady, calm counselor to each boy and girl who looks to the church first for spiritual guidance and then for social and recreational needs.

Students Attending Schools

The paramount question in everyone's mind is, "How shall we handle the student census in order to be effective by October?" Let this be your guide:

1. Begin an immediate listing of all the boys and girls in your church attending school.
2. Provide yourself with blue cards, 3x5 inches. *Allow one school to a card.* List on it only the names of students in that school. Enclose the cards in an envelope and mail them as follows:
   (a) All cards for schools within your conference to your Conference Secretary of Student Work.
   (b) All other cards to Mrs. Lenore E. Porter, Secretary of Student Work, 150 Fifth Avenue, New York, N. Y. These cards will be sorted and redirected to the Secretary of Student Work of Conference in which the school is located.
   (c) Send in additional cards as soon as you hear of new students.
   (d) Printed cards, if desired, may be obtained from your Conference Secretary or Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Here is a sample card:

Name and Address of School Attended		
Name of Student	Home Church Activities	Year in School

Name of Secretary reporting.....

Address .....

Date ..... Church .....

Wesleyan Service Guild

By Marion Lela Norris, *Secretary*
150 Fifth Avenue, New York, New York

My Garden

A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot—
The veriest school
Of peace; and yet the fool
Contends that God is not—
Not God! In gardens! When the eve is cool?
Nay but I have a sign:
'Tis very sure God walks in mine.

—Thomas E. Brown.*

Book Lover's Corner†

Our Dwelling Place, by Clarence Seidenspinner (Abingdon-Cokesbury; $2; 1941).

This "Book of Private Worship," by a Methodist minister in Wisconsin, is accompanied with full-page photographs of the everyday life of common folk by a professional photographer, Gilbert L. Larson, and is designed to create the mood of worship. The meditations and pictures direct our thought to five phases of life:

The physical universe—our earthly home.
Love and family life—our loved ones.
Vocational activities—our daily work.
Stresses of mind and soul—our Strength.
The church—our Father's house.

This book would be a decided addition to one's personal library or the church library, where it could be used by various individuals and groups interested in developing more worshipful attitudes, and would make a lovely gift book.

Niemoeller in Prison

So many and varied have been the reports and newspaper articles about Pastor Niemoeller that many will be interested in the statement made by Doctor Leo Stein, formerly assistant and staff member of the Berlin University, on his arrival in this country after he had spent eighteen months as prison mate with him in Germany:

"While in Moabit I met Niemoeller often. In fact, I spoke with him daily in the courtyard where the prisoners were divided into two marching circles, one circle marching fast and one slowly. The latter was mostly for sick people, and Niemoeller and I marched in it. During the course of these daily conversations he told me the whole story of his arrest, of how the Gestapo had taken down stenographic reports of his sermons, how they had seized all of the church money which he had administered. I had made a study of ancient church law, and we carried on long conversations about that.

"I shall never forget Niemoeller's words as he described his first arrest: 'When I was first arrested I could scarcely believe that men could be so cruel. I was in the Gestapo Headquarters and I heard there how they were whipping the men. All night I heard screams. I sank on my knees and prayed all night, prayed that God would not let me be weak. It was only through prayer that I was able to hold on.'

"During these eighteen months we were together, Niemoeller told me that he had twice been asked to give a declaration of loyalty, which he had refused to do, in spite of beckoning freedom. Then we were both transferred from Moabit to the Ploetzensee Prison. He was brought here in an attempt to break his morale, for it was in this prison that executions were carried on. We both saw these taking place in the prison court. An axe was used to cut off the heads. Most of those executed were political prisoners. Niemoeller consoled one of these condemned men—a Communist—in the prison court, although this was forbidden. 'I will pray for you, my son,' and he spoke fervently. He spoke these words to Jew, Catholic, or Freethinker, and all knew that he was in earnest.

"When we were transferred to the Sachsenhausen concentration camp his consolation was badly needed. Officially it was forbidden to the several priests in the camp (we had about fifty) to hold divine service or to give consolation. But we who were there will never forget how Niemoeller, in spite of the rule, used to go secretly at night through the barracks to visit dying Christians, Jews, or Communists and give comfort to them. Another camp rule forbade Christians and Jews to speak to one another, but Niemoeller often showed himself demonstrative toward Jews, and said, 'We are all brothers here together.'

"Once when a guard shouted at a Catholic priest who had just been admitted and struck him, Pastor Niemoeller became enraged and cried: 'Halt! Have you no honor in your body? Have you no respect for a priest's robes?' He cried out in his old military officer's voice, and the guard was so bewildered that he actually stopped tormenting the priest. But when Niemoeller did this a second time, when a Jew who was sick and had hidden himself so as not to have to do stone-breaking work was whipped before his eyes, he was called before the commander of the camp who said to him: 'I most earnestly warn you that I should punish you. I do not wish to, but next time you will be put in solitary confinement.'

"When I said farewell to Pastor Niemoeller, and told him that the Nazis had let me go and that I was leaving for America, he said to me: 'I wish you all possible luck. Begin a new and better life over there, and tell them the full truth about the concentration camps.'

†Order this book from Methodist Publishing House, not Literature Headquarters.

*From the poems of T. E. Brown, by permission of the Macmillan Company.

"'But that will hurt you,' I told him.

"'I know it,' he answered, 'but I am proud to suffer for my Christian faith. Go and tell the truth, so that the world may know that that faith is our only hope. God protect you.'"—*Nofrontier News Service.*

Enrichment of Spiritual Life

Gardens—books—prisons—

And other things touching daily our lives, or the lives of others whom we know, or of whom we read, and God in all of them, if we are in tune to find him.

Though many units do not have regular meetings during the vacation months because members are away, this Guild goal, the Enrichment of Spiritual Life, should be bearing fruit in the personal lives of the members.

Some will be able to attend Guild Conferences, Summer Schools of Missions or Christian Social Relations, Leadership Training Schools or Camps, where Bible study classes and mission groups offer personal enrichment that may be shared later with the local unit.

Practice of World Brotherhood

One can hardly pick up a paper or a magazine today, or turn on the radio, without facing the opportunity for the Practice of World Brotherhood within herself, for this Guild goal means no attitudes that are unchristian, no feelings of resentment toward other races or nationalities whose policies and practices differ from ours, but a continual striving toward the words so easily said but with such difficulty meant, "Forgive them, for they know not what they do."

Anyone who takes a vacation away from home runs into new and sometimes strange situations which call for unexpected Practice of World Brotherhood—and sometimes even at home such opportunities arise!

Summer Programs for the Guild

Where it is possible for the units to meet during the summer months, particularly novel and interesting programs may be arranged. The Guild *Handbook* and THE METHODIST WOMAN for June offer suggestions.

Remember to send to the national Guild office your newly concocted fruit and vegetable drinks (without alcohol) for the Guild Recipes.

The Highest Use of Leisure

Probably the vacation period hits everyone hardest in trying to attain this Guild goal, and sometimes one seems to be too fatigued or too hot to wish to consider just what would make one's choice qualify. Reading, movies, parties, picnics, sports, all give opportunities for choice in the use of leisure. Even conversation stands or falls when the test of this Guild goal is applied.

First Quarter's Report

The Standing Committee of the Wesleyan Service Guild, whose chairman is Miss Louise Young, of Nashville, is very happy because of the splendid financial report given in the June issue of THE METHODIST WOMAN. As a number of units were not able to get their funds in early enough to be included, and other have been organized since, we expect a much better report for the next quarter. Every dollar sent through by a local unit adds that much to the total amount of the woman's work for the local church, and is used for the mission work of the Woman's Division of Christian Service, of which the Guild is a part.

Semiannual Reports

July 1 each local unit is asked to send in semiannual reports, both corresponding secretary's and treasurer's. The report forms have undoubtedly reached each unit from her District (or Conference) Guild secretary. If your unit has not yet received the blanks, please notify your District (or Conference) Guild secretary at once, so that our second quarter's report may be complete. Information as to how these reports are to be made is given in the Guild *Handbook* (pages 42, 43, 81).

International Journal of Religous Education

The national office of the Guild wishes to express apprecian to each unit which has sent in a dollar for one of the Guild's annual subscriptions to the *International Journal of Religious Education,* which is sent to all national stations of the Woman's Division of Christian Service. It is not too late for other units to send in their subscriptions.

Vacation and Travel Club

Whenever a Guild member is able to attend a summer school or conference, to visit a mission station of the Woman's Society while on her vacation, and be prepared to make a report at an early fall meeting of her unit, she is open to membership in the Guild Vacation and Travel Club.

Yarns for Ewha

When clearing out your drawers and trunks this summer, remember Ewha! Here is a new kind of supply work in which everyone can have a hand. We hope at least one small package can go from each unit of the Guild this summer or fall.

Mark package "gift" and send to the Home Economics Department of Ewha College, Seoul, Korea, in small packages all the materials you can possibly spare from your supplies: balls and skeins of embroidery threads; all sizes and kinds of needles, particularly Singer Sewing Machine needles; spool cotton, white, black, and colored, especially white; scraps of woolen and cotton (not rayon) cloth suitable for making quilts.

Leftover parts of balls, skeins, and spools will be better than new, for they will be duty-free.

(For the present, used Christmas cards and postals should not be sent to the Orient.)

Contrast*

A recent authentic report gives the following figures in the annual consumption per person in Turkey and the United States:

	In Turkey	*In the U. S. A.*
Meat	12 kilos	62 kilos
Milk	96 kilos	372 kilos
Sugar	5.6 kilos	45 kilos
Eggs	48 eggs	215 eggs
Cotton material	2 kilos	12 kilos
Coal	143 kilos	4,357 kilos
Electricity	19 kilowatts	908 kilowatts

*Nofrontier News Service.

From Far and Near

AUGUSTA, GEORGIA.—A total of 391 resident students were enrolled for work during the school year at Paine College, Augusta, Georgia. This enrollment does not tell the whole story. For a number of years afternoon and evening classes have been conducted for teachers in the public schools for Negroes. The level of training of teachers in the system has been raised more than one full year through this way, no small achievement when one considers the level of training at the beginning of this program, the heavy loads which these teachers carry, and many other difficulties which they have faced in getting this additional training.

AGRICULTURAL MISSIONS FOUNDATION sends out, in its mimeograph series, an article by Winifred Bryce, of India, in which she discusses, among other things, the question of polygamy among the Christians.

Several years ago, in a district which was new to Mr. and Mrs. Bryce, they heard that in a certain village a man had been suspended from church membership because he had taken a second wife. He and his first wife had been Christians for some years, were middle-aged or more, and had no children. When Mrs. Bryce visited the village she found that this woman was living in a little house in the village and seemed quite comfortable. She was evidently too old for childbearing.

The husband, a farmer when he decided to take a second wife, had arranged to marry the wife of one of his friends, who was younger. The wife left her child with her first husband, the second paid a good price for her, and all was done according to custom. The community was satisfied with the arrangement, and the only people who objected were the Christian workers who occasionally visited the village. The man had no sense of sin and showed no repentance, so he was disciplined by being, for the time, suspended from church membership.

When Mrs. Bryce asked the pastor if the man, at the time of becoming a Christian or later, had been instructed about Christian standards of marriage, he replied that so far as he knew no such instruction had been given. Evidently the man was being punished for a matter in which he saw no wrong. She says, "I had the uncomfortable feeling that it was we Christian workers who should have been disciplined and not the man who had acted quite properly according to the standards of his group."

Apparently even missionaries take some things for granted, even as do we on this side of the water.

CHICAGO, ILLINOIS.—From Marcy Center Miss Anna Heistad writes of the many refugees who come to them.

"Many come for our English and citizenship classes, or the dispensary. Others come just to talk things over, pouring out their hearts in sorrow and grief, telling of their many problems, asking for assistance and advice in getting a new start in life, and looking to us for strength and courage to go on. It has been our privilege to be a help to many of these people and it is our prayer that God will give us the wisdom and guidance we need in helping these people to adjust themselves in their spiritual life as well as to become true Americans. At the present time we have over a hundred on the list.

"At their own request, they meet on the first Saturday of each month for fellowship and a short devotional period. They become acquainted and meet new friends, and our people's mingling with them means much to them."

MONTEVIDEO, URUGUAY, SOUTH AMERICA.—From Crandon Institute, now sixty years old, Miss Jennie Reid writes about Violeta, a "Crandon daughter," who gives her entire time to what we of the north would call the work of a deaconess. Miss Reid says:

"In a poor section of the city she is in charge of a small church where she is preacher, deaconess visitor, teacher, etc. Finding so many children in the streets with nothing to do, she started a kindergarten. Because of lack of buildings and of overcrowding in the existent schools, the compulsory education laws cannot be enforced in all parts of the city. Violeta works in one of those parts, so instead of her having just kindergarten-age children as her morning responsibility, boys and girls of ten and twelve found their way into the little room, especially during the cold winter mornings. The boys came at first to molest her, but Violeta found something for them to make for the school and they have become her helpers. When she can spare a few minutes from the little ones she tries to give the older ones some simple rudiments of education.

"Not long ago, hearing a baby crying continually in the neighborhood, Violeta started out to discover the reason. A workman near the tiny house from which the wails were coming told her that the baby was alone because the mother had found a half-day's work to do that morning and could not take the baby with her. Violeta took the baby back to the little kindergarten where the older children immediately became interested. Out of some old boxes the boys made a cradle while the girls contrived some bedding out of old things they found. When the mother returned at noon Violeta was waiting for her and offering to take care of the baby any morning when the mother had work.

"Her mornings are given to this sort of work, her afternoons to women's meetings in different churches or to organizations for young people. Practically every evening there is a prayer meeting or preaching service for which she is responsible.

"Nearly every day she finds a few minutes to run in here and talk over her work and her problems with me. I like to have her feel that this is 'home' for her at any time, and I have no doubt of her love for the school which she thinks of as a 'giver of light.'"

SAN JUAN, PUERTO RICO.—Mrs. Estella Howard, superintendent of George O. Robinson School writes: "The children are broadcasting tonight with Mrs. Wellman. Miss Lowry wrote asking me to be one of the radio speakers for the National Council of Women for Home Missions.

seemed to me that an address delivered in Spanish uld reach so many more of the women here on the and. Mrs. Wellman seemed glad to do it. They have lf an hour. Mrs. Wellman's address will take about teen minutes. The other fifteen will be taken by the rls in songs, prayer, and poem."

London, Kentucky.—Miss Marie Marvel, recreational ader of the Conference of Southern Mountain Workers, erea, Kentucky, spent two weeks at Sue Bennett College, ondon, Kentucky, directing the recreation and giving aining for the prospective teachers She writes as follows: "Seventy-one students from education classes observed id took notes on the work with the grades in the training hool besides actually playing the games themselves. We ffered a wide variety of singing games for small children id hosts of playground games that I feel sure they will id practical in their work as elementary teachers.

"In addition we had a lively interest in the folk games. wo classes were held daily besides the evening play hour. inety came regularly to the classes and a dozen or more addition came to the night sessions who had been in-olved in other work during the day. They were unusually arnest and delighted at the opportunity to enter into the tivities.

"We also had some lovely informal hours of singing folk ngs. Not many were familiar with those that are their eritage in this region. Last Thursday we gave an inter-sting chapel program with some seventeen students par-cipating singing representative numbers. To record it n paper doesn't do it justice. Their genuine joy and at-omeness in doing it makes me know that the work will e widespread as they go out to serve their various home ommunities."

Chihuahua, Mexico.—Miss Martha Daniels, who was ecently transferred from Guanajuato to Chihuahua, Mex-o, has organized a troop of Girl Scouts which already has fty members. She is also sponsoring a new venture in nternational relations, called the Pan-American Student orum. The members are young people from various nglish classes in the city. At the organizational meeting ese students chose as their motto, "Of one blood are all ations made." "How selfish we have been," remarked ne of the girls, "for we have been thinking only of Mexico nd have forgotten other countries."

Atlanta, Georgia.—The Board of Trustees of Clark Col-ge at Atlanta, Georgia, at its meeting in March, elected r. James P. Brawley as president of the college to succeed r. M. S. Davage, who has become the secretary of Negro nstitutions under the Board of Education of The Meth-dist Church.

Brazil.—"One hundred and twenty young people of our hurch and about seventy counselors or visitors have just eld the first general conference for young people in iracicaba. It was a culmination of the five-month Youth rusade in the Brazilian Methodist Church. The theme, Follow Me,' was beautifully illustrated in many ways hroughout the days. I felt thrilled over the Christian pirit expressed and the deep significance of our experi-nces. Only in a few instances did the open discussion ses-ions lag. As a rule, the young people themselves were anting to be heard, and the ministers found it hard to et a chance to speak. The chairmen each day were all oung men who led with poise and freedom. Truly many f our young people are alive to the issues of the day, and has been a great blessing to our school to have all these onsecrated, enthusiastic young people here."

Chungking, West China.—This is a bright, warm, sunshiny day here in the wartime capital. Camelias, sweet peas, and nasturtiums are in bloom in people's gardens, while the mountains surrounding the city are fragrant with fields of yellow mustard, and so gay with pink-peach and white-plum blossoms that they well illustrate the verse of that hymn—

"Fair are the meadows, fairer still the woodlands
Robed in the blooming garb of spring."

In the two weeks I've been here I've felt as if I were walking along with Nehemiah of Old Testament days, for the rebuilding of the walls of this city proceeds with the determination that was so characteristic of the rebuilding of his capital city. Inexpensive one-story lath-and-plaster buildings are replacing the taller ones that were so damaged by last year's bombings. But the large amount of this great city, spread out on both banks of the Yangtze and Kialing Rivers for miles, and over the mountains that tower above the city in every direction, still intact and moving right ahead, full steam, is impressive. As a part of the whole is the church, and the role it can play in the nation's rebuilding that no other agency can.

I have been meeting with my Chinese and missionary colleagues who are secretaries of the National Christian Council in this Free China area. Our work is expanding faster than we can keep up with it. It is spiritual rebuilding of the nation that is even more needed than economic, for moral breakdown cuts the nerve of both resistance and reconstruction. Also there is a reaching out for Christian fellowship and that undergirding that is true of "the Kingdom that cannot be shaken." In the midst of one of our sessions last week, Dr. W. Y. Chen, general secretary of the National Christian Council, was called out of the room to meet a man from one of the government offices, who said: "I am a Christian and represent the many Christians in government offices. We have to be on duty every Sunday morning, so we never can go to a church service. Could there be an afternoon church arranged, so we could attend it?" It is being referred to our Methodist Institutional Church, and we hope such a service can be arranged.

By the way, our big Institutional Church was badly bombed and burned last August. The gaunt walls left standing testify to the total loss of its well-appointed offices, rooms, and their equipment. However, the girls' primary school just back of it was not damaged. The upper floor of that building has been made over into an auditorium and church offices, and services are held there each Sunday. The closing hymn of last week's service was

"Faith of our fathers! living still
In spite of dungeon, fire and sword."

That audience of people, singing the witness of their faith, were evidence that the reality of their faith *had* withstood even incendiary bombs.

In another part of the city I visited the place where the Shu Deh Girls' High School of our mission used to be. A direct hit by a bomb last summer leveled the five-story dormitory till it is only a heap of rubbish. Our residents, however, suffered only the loss of window panes and shaking down of some of the plaster. It is rented to a businessman who paid for all the repairs on it. The girls' school, which evacuated two years ago to the little city of Pishan (Jade Mountain) has more students than even before and finds that this other place is so much more suitable for a school that they never expect to return to this crowded city property.

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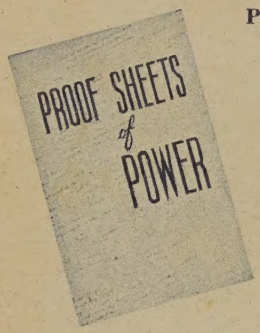

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